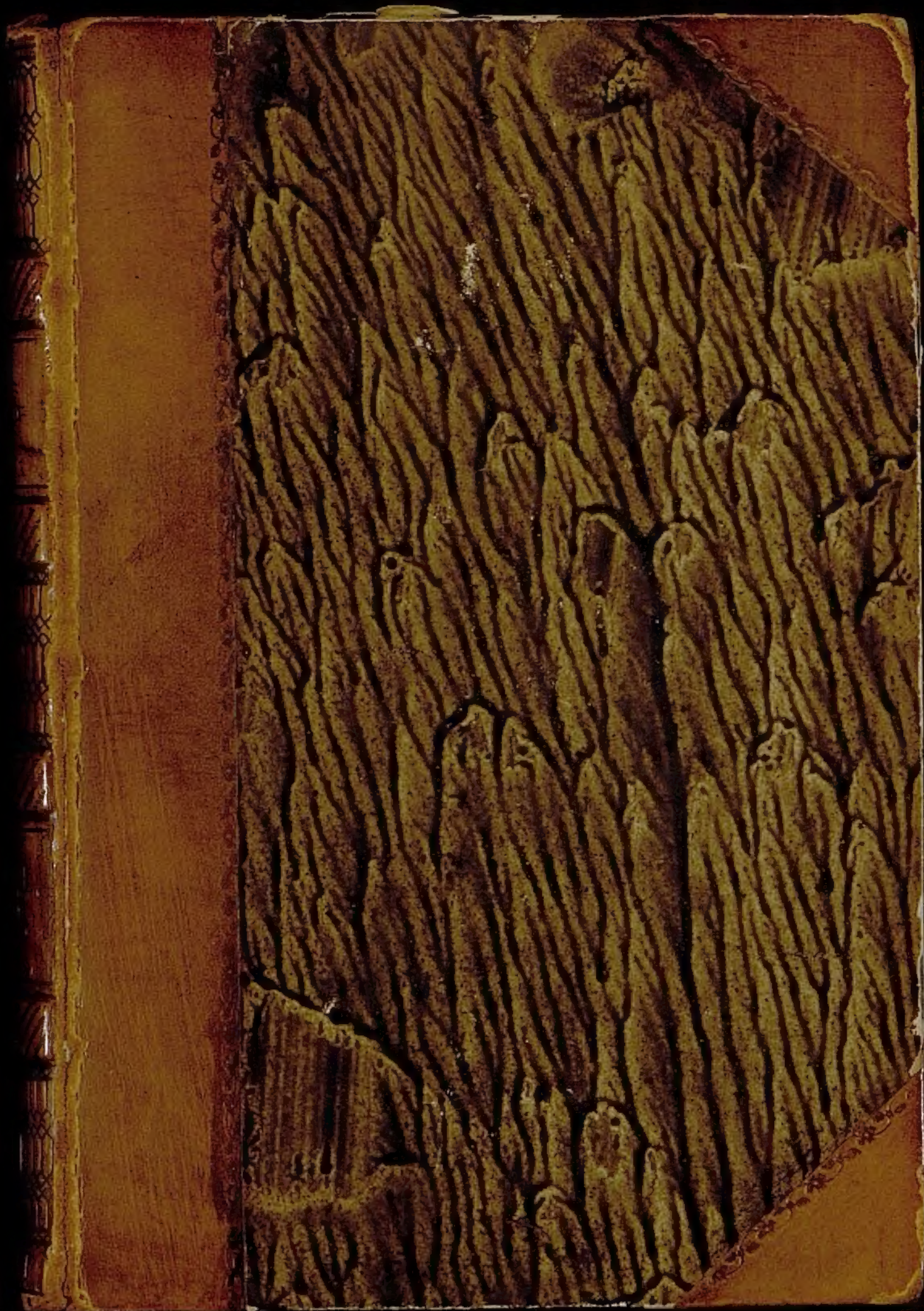
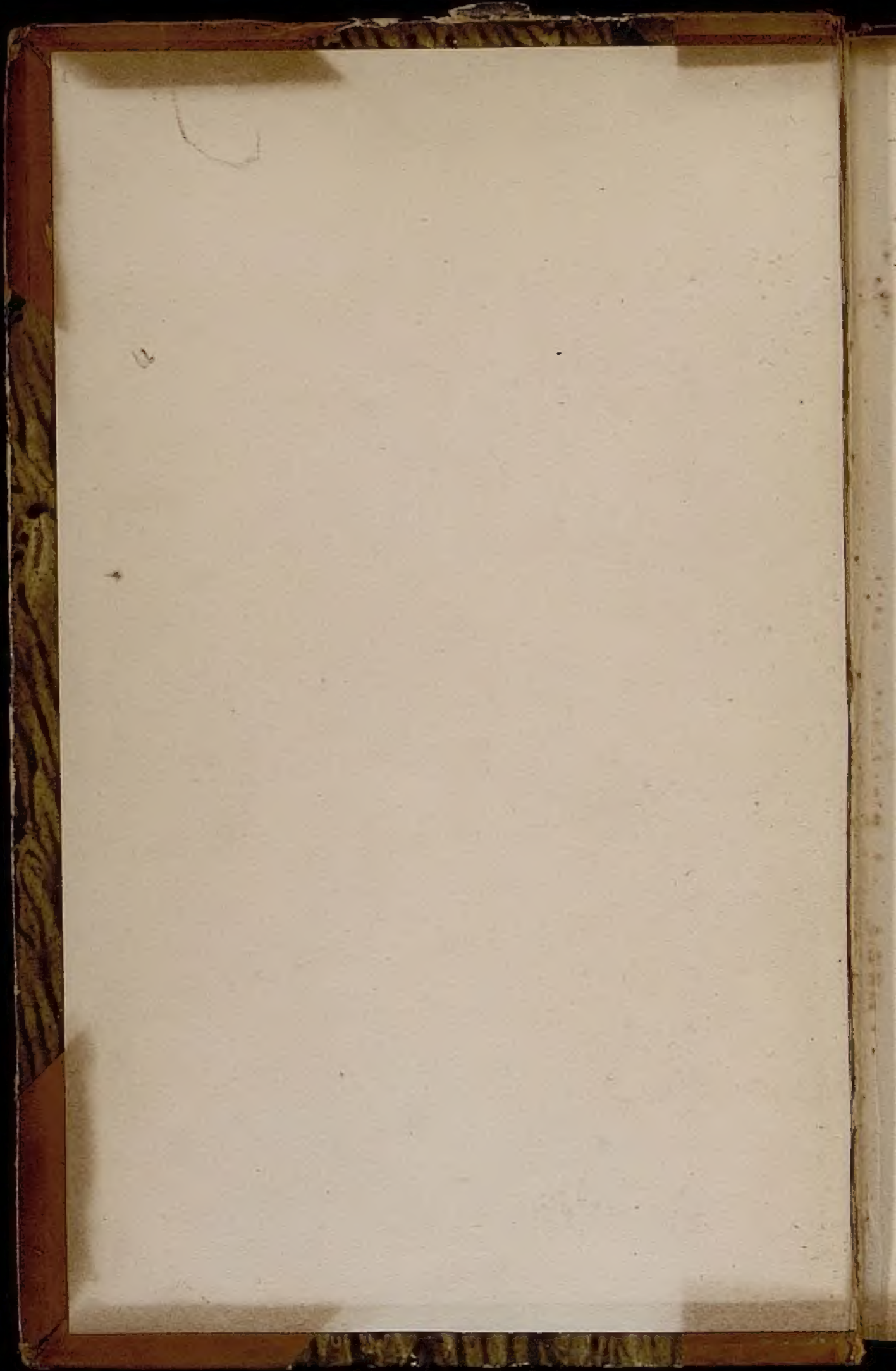
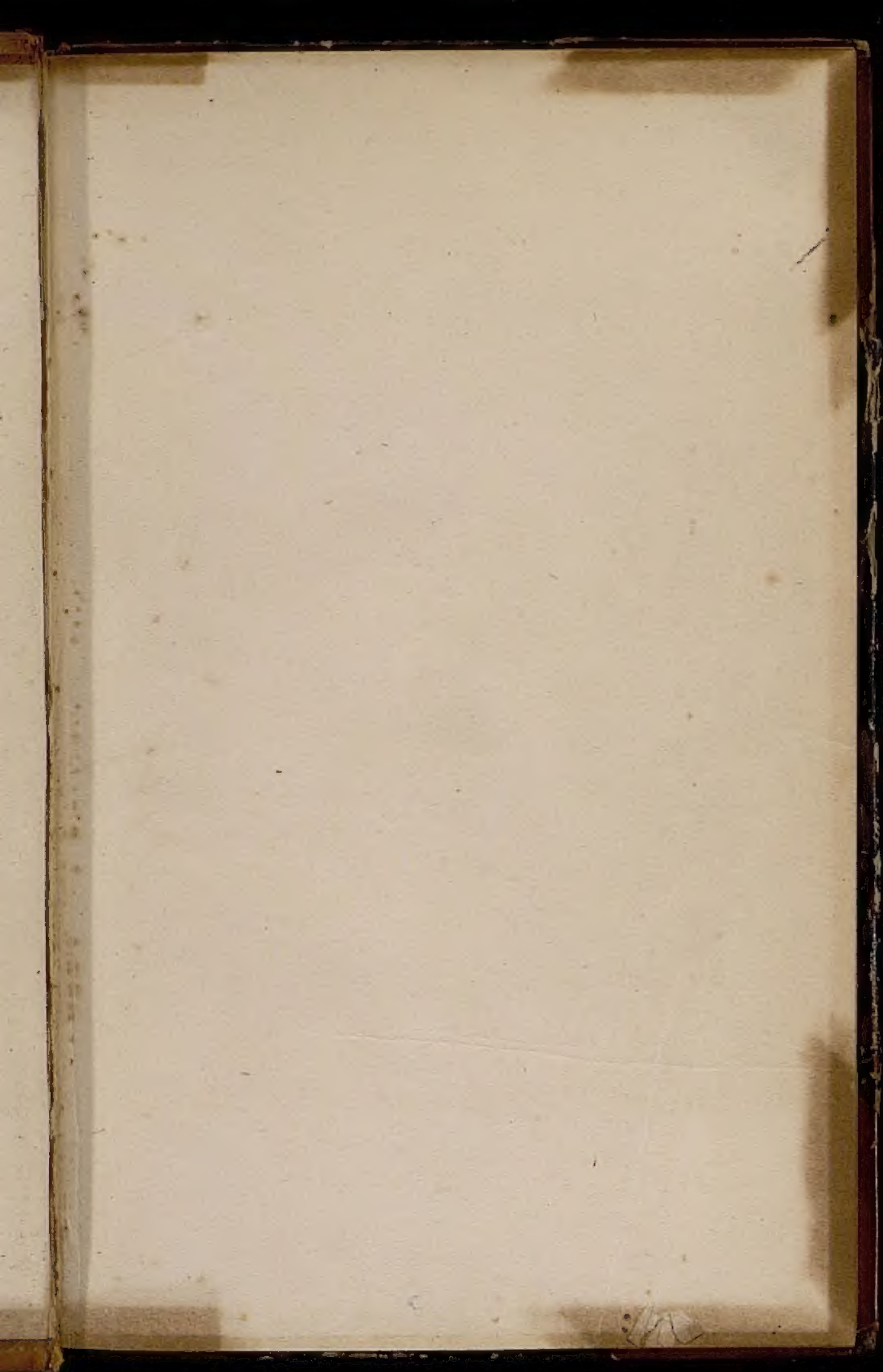
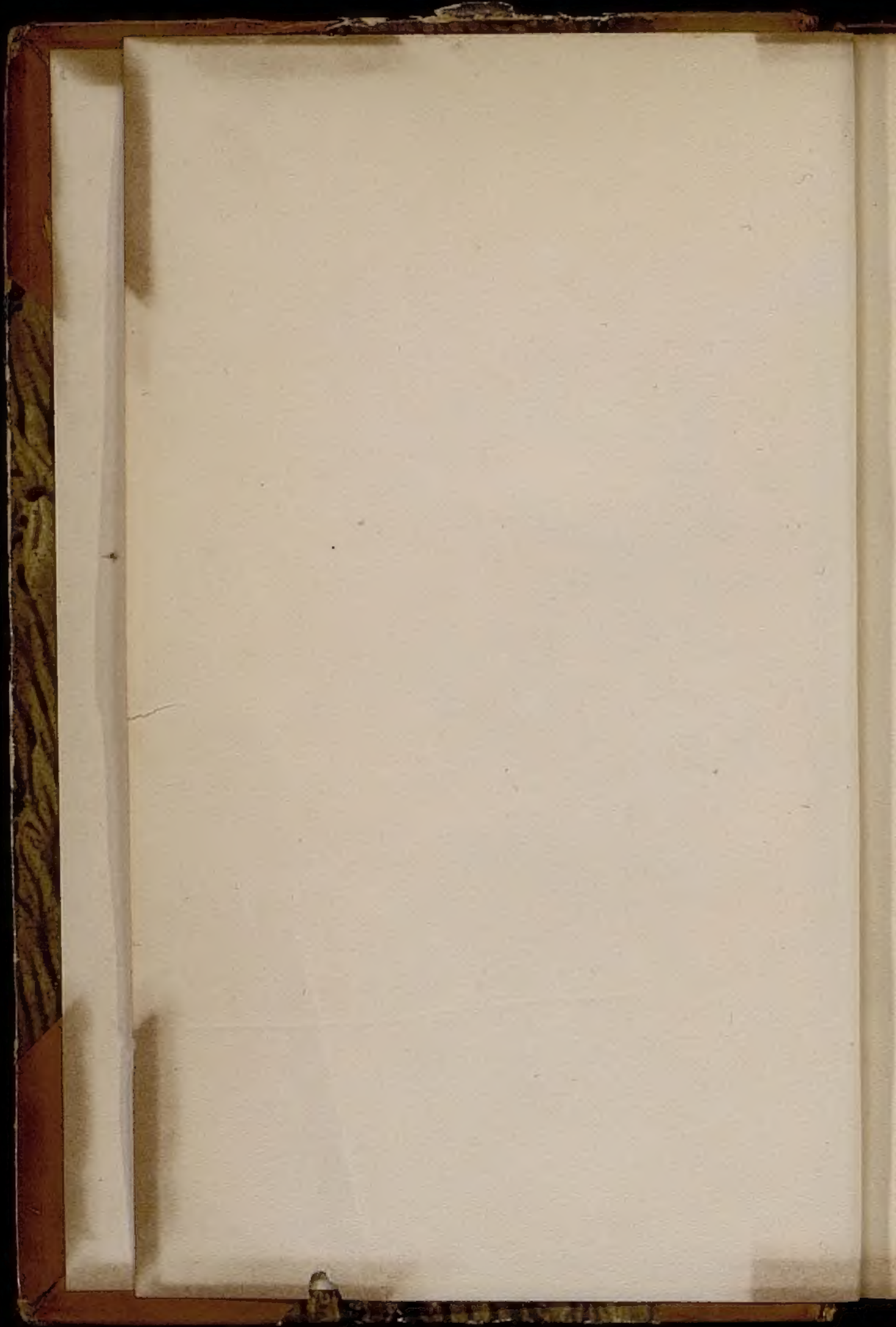
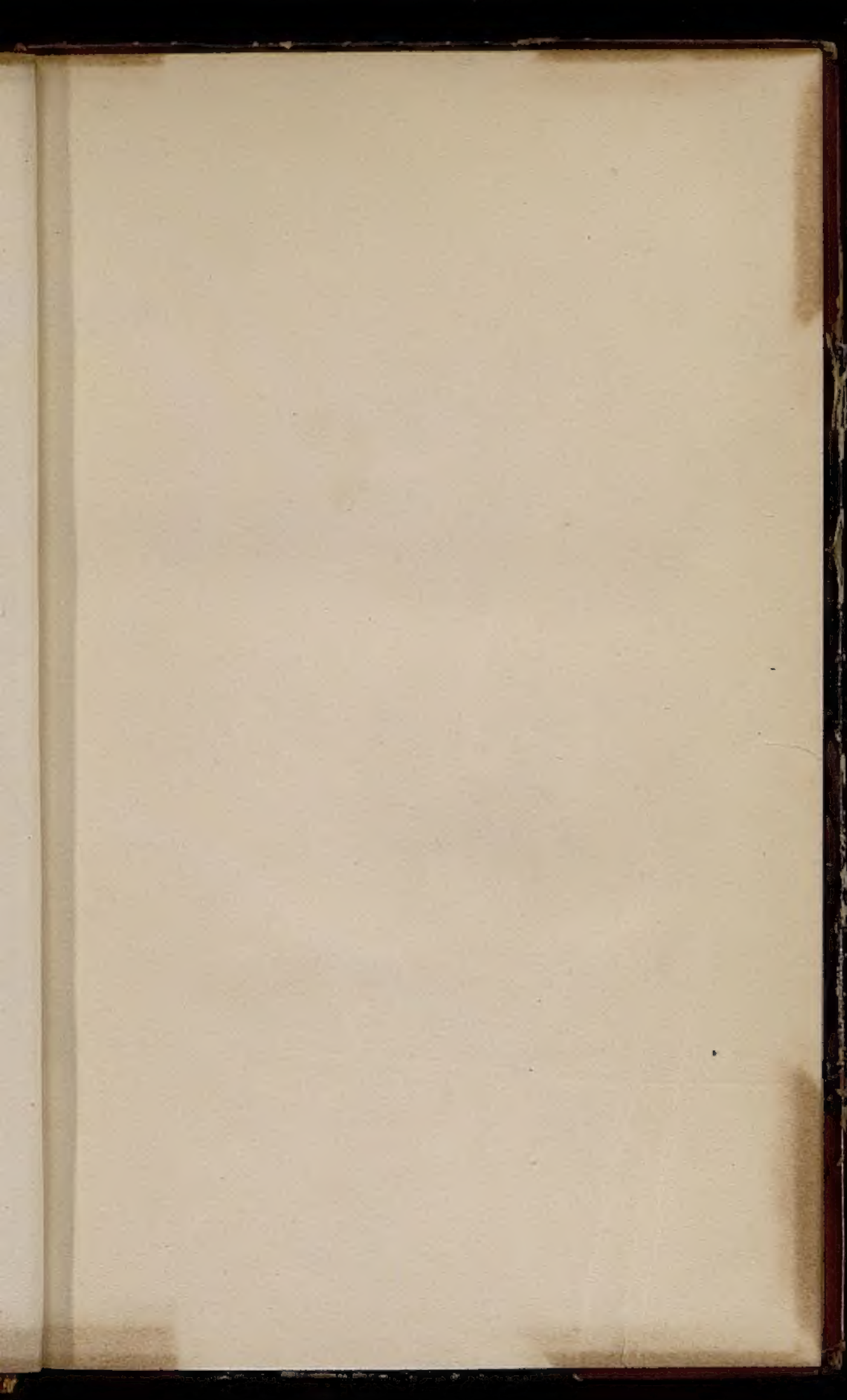


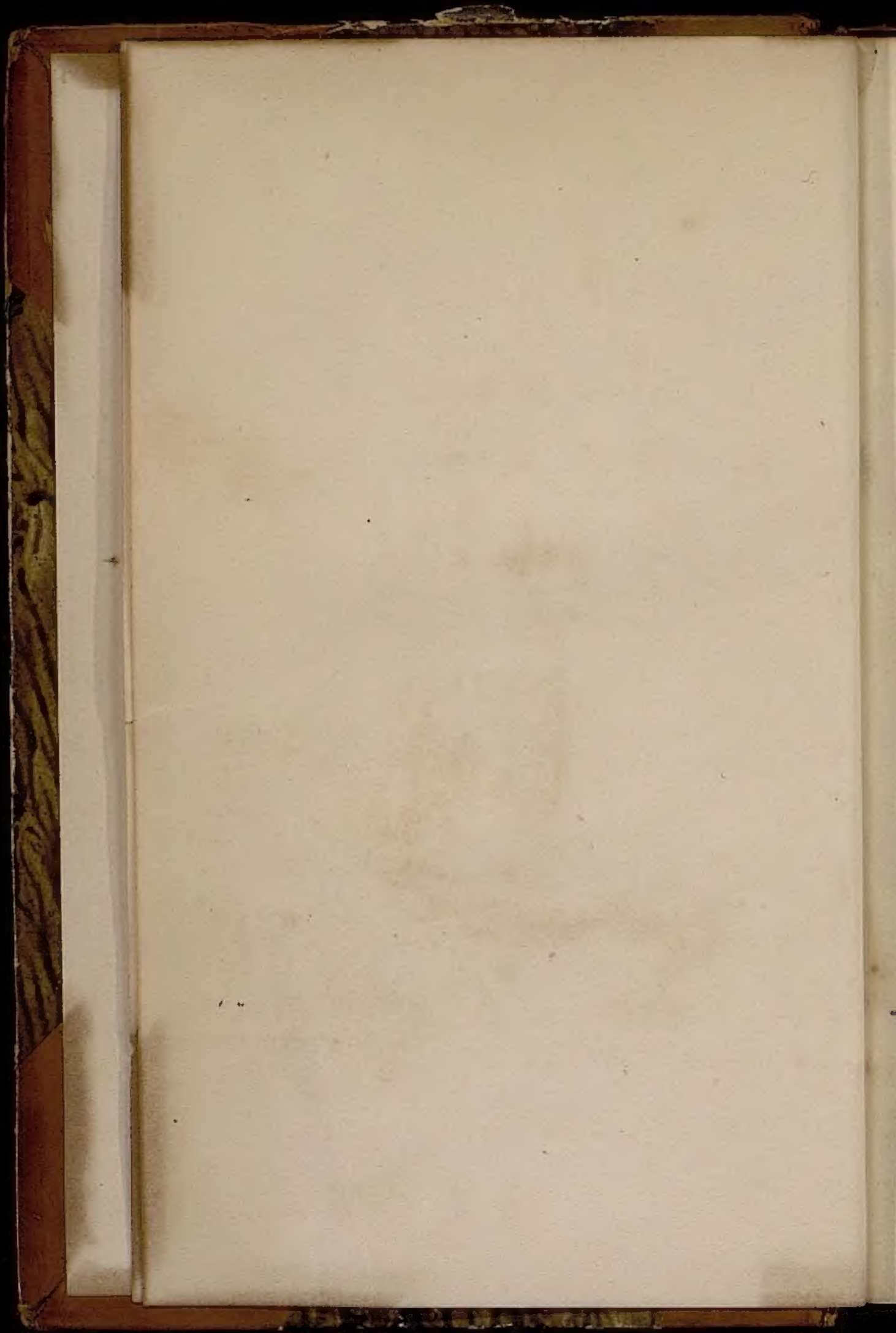














WOMAN of ARCHANGEL.

Pub.^d by Rackemann. London. 1822.

THE WORLD
IN MINIATURE;
EDITED BY
FREDERIC SHOBERL.

Russia,
BEING
A DESCRIPTION
OF THE
CHARACTER, MANNERS, CUSTOMS, DRESS,
DIVERSIONS, AND OTHER PECULIARITIES
OF THE DIFFERENT NATIONS,
INHABITING THE

Russian Empire.

IN FOUR VOLUMES.
ILLUSTRATED WITH
Seventy-Two Coloured Engravings.

VOL. IV.

LONDON:
PRINTED FOR R. ACKERMANN, REPOSITORY
OF ARTS, STRAND;
And to be had of all Booksellers.

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РУССКАЯ
ГОСУДАРСТВЕННАЯ
БИБЛИОТЕКА

КОЛЛЕКЦИЯ РЕДКИХ КНИГ

Инв. №

2146

RUSSIA

In Miniature.

PART IV.

MONGOL NATIONS

CHAP. I.

OF THE MONGOLS IN GENERAL.

It is now pretty generally admitted that the Mongols are the descendants of that nation, which by the name of Huns, under the tremendous Attila, overthrew the declining empire of Rome. The description of these barbarians given by Ammianus Marcellinus would be nearly as applicable to the present Mongols.

Fortunately for Europe it escaped their yoke and experienced only their ravages.

These people, who are a totally distinct race from the Tartars, were not known in history by the appellation of Mongols earlier than the eleventh century, when they roved about with their herds of horses on the north shore of the lake of Baikal. It is not till about the year 1135 that the history of China makes mention of the Mongols to the south of the Baikal, by the name of Mounnou, or Mounkoss. They were a martial and cruel people, inured to fatigue and clothed in fish-skins.

Ever since we have been acquainted with this race, it has been divided into

two branches, the Mongols and the Ouiraits. By their union Genghis Khan formed that power with which he conquered China and subdued great part of Asia. When the Mongols were expelled in 1368 from China, their hordes, united with those of the Tartars, invaded their western neighbours, reduced Russia and other European countries, and caused the removal of nations and the establishment of new colonies. Under the successor of Genghis Khan the immense Mongol empire was dissolved, in the sixteenth century, by the feuds of the petty princes who had been allowed to retain their independence and by the conquests of the Russians; and from its ruins arose the yet existing

Mongol and Tartar hordes and tribes. The Calmucks and the Buraits, of whom we shall treat separately, belong to the Ouiraits. With the other branch Russia has no connexion.

Their mutual wars, abodes and sovereigns favoured the intermixture of the Mongols and Tartars in regard to blood, manners and language. Hence the Mongol language has retained a great number of Tartar words. Both nations, however, again separated so completely, that the Mongols are to be recognized by their physiognomy, their language and their political constitution, which is more monarchical, unlike that of the Tartars and most other rovers, with whom it is rather democratical.

These circumstances mark them as a distinct people, descended from a particular race, and not composed of the fugitive relics of several nations.

The individuals of the Mongol race have features too strongly marked to be mistaken for others, and which are even transmitted to the descendants of Mongols settled in Europe and married to Europeans. The conformation of the head is very remarkable; the nose is flat and broad, the face round, the eyes are small and oblique, the lips thick, the ears large, and the chin is very short. Such are the characteristics which distinguish the Mongols from all other nations. Their complexion is sallow, though Mongol children are very

fair at their birth; and they are of middle stature.

All the Mongols lead a roving life and dwell in felt tents, of a circular form, in the centre of which they kindle fires of dried cow-dung. They have neither towns nor villages. They subsist, like the Tartars, on horse-flesh, mares' milk and a small quantity of millet. Their sheep furnish them with wool for their clothing. Possessing nothing besides their flocks and herds, when they would express things not belonging to the first necessities of life, they employ Tartar words. Their religion is Lamaism, of which we shall have occasion to give some account hereafter. All that we yet know of

their sacred books is confined to a few fragments written in a particular language and in the flowery style of the Orientals.

A stranger is astonished to find such poverty, simplicity and gentle manners among a nation which formerly overthrew flourishing states and subdued the richest countries. Of its ancient splendour, however, nothing but the memory remains. To no purpose should we look for monuments that attest its conquests. The nation was not sufficiently civilized to think of perpetuating its glory : or, if it were susceptible of the desire of glory, it had not the skill to erect durable monuments. The very capital of the Mongol empire, the

city of Karakorum, was but an assemblage of barracks fit for lodging soldiers, and its renowned monarch Genghis Khan could neither read nor write.

CHAP. II.

THE CALMUCKS.

The Oeleutes or Calmucks, one of the principal nations of the Mongol race, have, since the destruction of the empire founded by Genghis Khan, been divided into four principal hordes : the Kochotes, the Derbetes, the Soongares and the Torgotes. The greatest part of the Khochotes have remained in Tibet ; a very small number only being subject to Russia. After waging several bloody wars, sometimes with the Mongols, at others with the Chinese, the Soongares were entirely subdued and dis-

persed. Twenty thousand retired into Russia in 1758, and were united with the Calmucks of the Wolga. The Derbetes passed the Don in 1758, to the number of fourteen thousand tents or *kibitkis*: these also the Russian government placed on the Wolga. The Torgotes, who were settled in the *steppes* near that river, formed a horde that was both very numerous and rich in cattle. During the winter of 1770 and 1771, nearly sixty thousand *kibitkis*, forming a population of perhaps two hundred thousand souls; suddenly withdrew themselves, together with their large flocks and herds, from the Russian sceptre. Instigated by a vindictive and ambitious chief, and a

proud, intriguing priest, a Lama, they crossed the frozen Ural and proceeded through the Kirghisian *steppe* into Soongaria. . . Very few could be overtaken and brought back ; many of the fugitives became captives to the Kirghises, and not a few perished from their rapid march at so unfavourable a season. Such as reached the place of their destination submitted to China, and were joined by the greatest part of the Soongar branch. . . Those who remained in Russia were united with the Derbetes.

These people rove about with their flocks and herds in the *steppes* between the Don and the Wolga, from the line of Tsaritsin to the Caucasus,

and between the Wolga and Ural, from the Irguis to the Caspian Sea. Their number may be estimated at one hundred thousand persons, who are divided into *ulusses*, each governed by a petty prince, called *noyon*. Some of these princes have under them from one to three thousand tents. An *uluss* is subdivided into *aimaks*, each *aimak* consisting of two or three hundred tents and obeying a noble called *saissan*. An *aimak* is also divided into several companies for the convenience of pasturage. All these subordinate chiefs are under a Khan, who can summon them together when any business of importance requires their meeting: but he has not authority to impose tribute,

and he can levy only the sums necessary for the general expenses. He corresponds directly with the minister for foreign affairs at Petersburg.

There is nothing in the dress of a Khan to distinguish him from other nobles, and his habitation is marked only by a flag set up close to his tent, and by a guard of fifty men dressed in blue and armed with pikes. These guards, who are obliged to maintain themselves, have no other advantages than exemption from imposts. Attendants, named *dargâ*, whose duty it is to provide supplies for the prince's table, select for this purpose such cattle as they think fit from the flocks and herds of private individuals, who

dare not resist. At the end of the year a stipulated sum is paid for each head of cattle and an impost is levied in each uluss, according to the number of tents, towards the support of the prince.

The laws of the Calmucks, collected into a book written in Mongol characters, would reflect credit on more polished nations. This collection was approved and confirmed about one hundred and twenty years ago by twenty-six princes and *saissans* of the Mongol and Oeleute tribes. No mention is made of capital punishment, though it decrees penalties for all sorts of crimes, which consist in fines, confiscation of property, and corporal pu-

nishments. It commences with those laws which relate to the whole Calmuck state and tend to stimulate courage and patriotism. Thus for example, all the princes are to unite to chastise one who disturbs the public peace or plunders a quiet aimak; the aggressor shall lose all his property, half of which devolves to the injured party. A chief or private soldier, convicted of cowardice or misconduct in battle, shall pay a fine proportionate to his property, be deprived of his arms, clad in the dress of a woman and paraded through the camp. Whoever forsakes his prince when in danger shall forfeit all he possesses.

This code next proceeds to the pe-

nalties of different degrees for offences committed against priests; and these are followed by the other civil laws. Whoever presumes to strike his father, mother or preceptor, or behaves insolently to them shall forfeit thrice nine, for smaller offences twice nine, or only once nine head of cattle: but if a daughter-in-law strikes her mother-in-law, she shall not only lose thrice nine head of cattle, but receive ten stripes with a whip. If a father, in chastising his son proceed to such extremity that the latter kills him, the parricide shall be deprived of every thing but life. The woman who kills her husband shall have her nose and ears cut off and be made a slave.

In this code there are also precise laws respecting marriages and marriage portions ; punishments for those who seek to prevent a match ; for not killing a mad dog immediately ; for misdemeanours committed by intoxicated persons ; and a forfeiture of from five to seven camels for carrying off a girl.

Homicide is punished with the loss of half the property of the offender. The full expiation for wilful murder consists in the forfeiture of complete armour and arms for one man and nine times nine head of cattle. There are penalties for fires occasioned by neglect in the *steppes*, and rewards for saving cattle in such conflagrations. The punishment of thieves is rather se-

rious : fifteen times nine head of cattle must be delivered for one stolen camel. In this case corporal punishments, such as the loss of a finger, are also awarded. Persons of known bad character, if they deny their guilt, are submitted to the fire-ordeal. Laws for fashion and dress likewise occur. From this specimen it is evident that the civil regulations of the Mongols are the result of mature consideration.

The Calmucks have retained a considerable portion of that ugliness for which their ancestors, the Huns, were remarkable. They are almost universally of the middle stature, robust and muscular. A deformed person or cripple is very rarely seen among them :

on the other hand there are few who have not bandy legs, owing to the peculiar posture in which infants are laid in the cradle; the practice of riding on horseback at a very early age; and that of squatting on their heels; for at their birth their legs are straight enough.

The Calmuck is rather lean than fat; corpulence is a rarity. The complexion is sallow, from exposure to the air: the females being often as fair as English women.

The head and face have the remarkable conformation of the Mongol race. The shape of the head approaches to a square. The cheek-bones are high and prominent, and the forehead small. The short, broad, flat nose, seems to

be depressed between the projecting cheeks. The eyes are very small, widely separated and in an oblique position with respect to each other. Very scanty eye-brows, thick lips, and large prominent ears complete this not very inviting portrait of a Calmuck beauty. So little deviation is there from this general model that Nature seems to have cast the features of all these rovers in one and the same mould.

It is nevertheless remarkable that many of the children produced by the intermixture of Calmucks and Mongols with Russians or Tartars, which frequently occurs in that part of Siberia southward of the lake Baikal, are distinguished for their beauty: those of

pure Calmuck blood, on the contrary, are often most unsightly, and of a bloated, unhealthy look till they are ten years old. When they come into the world they are clumsy and shapeless as bears' cubs, and it is a long time before their persons begin to be developed.

The hair is black as jet, the beard, as among all other Mongol nations, thin, in comparison with that of Tartars and Europeans; and it makes its appearance also much later.

Like almost all the Nomadic nations the Calmucks possess the senses in extraordinary perfection. Russian officers attest, that in a campaign the Calmucks have perceived the smoke and dust of an enemy's army at the dis-

tance of thirty wersts, or about twenty miles, when nothing whatever could be discovered with a good telescope.

The Calmucks on the shores of the Caspian Sea, subsisting by fishing, are employed by the Yaik Cossacks, who are much engaged as we have seen in the same occupation, to discover for them such places in that sea as abound most in fish. They not only discern at a great distance, and when the water is muddy, the spots containing the greatest quantity of fish, but can even point out the place to which a fish which has escaped has retired.

Their smell and hearing are equally acute. At the entrance of a fox-hole, the nose of a Calmuck hunter can dis-

tinguish whether the animal is in it or not. The smell of smoke serves them at night for a guide at very great distances, and in summer time, be it ever so dark, they discriminate in what part of the country and at what place they are, by the difference of the vegetable effluvia. By putting their ears to the ground they ascertain whether there is any one in the neighbourhood; the step of a horse they hear much farther than other people, and the sound of a human voice at the distance of several wersts.

Many a connoisseur in wine will be disposed to doubt the truth of Bergmann's assertion, that the Calmucks possess a much more delicate taste

than we. The water of the *steppes*, says he, sometimes looks as bright as crystal, and a European would consider it as the most delicious beverage, though it may be from its composition extremely pernicious. In this case the tongue of a Calmuck is not to be deceived. On the other hand, the water of these parts is sometimes thick and muddy. The Calmuck tastes it and decides at once whether it is wholesome or not. In such cases the taste of the Calmuck far surpasses that of the European.

If nature has endowed the Calmucks with senses more acute than ours, she has not been niggardly to them in regard to moral faculties, having bestow-

ed on them a most retentive memory, a brilliant imagination and an excellent understanding. These they frequently misapply to the purpose of cheating those who have no distrust of them, and their schemes are always artfully planned and cleverly executed.

Among the Calmucks there are very skilful workmen in metals. A good Calmuck fusil sells among the Tartars for some hundreds of rubles. Their turners' work also is in high estimation; and they had formerly establishments for printing.

The dress of both sexes is nearly alike. It consists of a kind of shirt without sleeves, over which they wear a garment reaching to the knees on

men, but down to the heels of the other sex. It is made of fine woollen cloth, silk, or dyed linen, sometimes adorned with embroidery; is open before and fastened with a belt. The upper garment is longer and wider, with sleeves narrowing to the wrist. The women frequently let the sleeves hang loose, and wear this garment sometimes over one shoulder and sometimes over the other. Both sexes have wide trowsers: those for summer being made of linen, and those for winter of woollen stuff or skin. The poor have merely one garment made of the skin of some animal, with the hair turned inside in winter and outward in summer. As a protection from rain, all the Cal-

mucks wrap themselves in cloaks of black felt, which descend to the knees. They have no sleeves and are fastened at the throat with leathern thongs. In all seasons they cover the head with a round low cap, having a fur brim and a tassel at the top. Some wear hats resembling those of the Chinese. Opu-
lent females wear a cap of some kind of fine silk, with a broad brim, that turns up and is slashed before and behind, and lined with black velvet: the top is usually adorned with a large red tuft. The men always go with the neck and throat bare. Half boots with high heels, of morocco leather, black, red, green, or indeed of any colour but yellow, which is sacred, are worn by

both sexes. The poor, for want of boots, fasten linen or woollen cloths about their legs, or wear felt stockings in winter and go barefoot in summer.

The Calmuck women are extremely fond of finery. Their rings and necklaces are like those worn by European ladies. Their ear-rings are a plain hoop of metal, to which is attached a piece of mother-of-pearl. Men also are sometimes seen with a ring in the left ear.

Children have no clothing whatever till they are ten or twelve years old. The hair of boys is kept cut quite short from infancy. The priests are likewise shorn; but other men leave part of the hair on at the crown of

the head, and this is formed into one or more tails, according to the rank of the wearer. Married women wear the hair long and plaited into two or more tresses; that of unmarried females is shorter.

The Calmucks, like all the Mongols, have no other habitations than *kibithis*, or huts covered with felt. The framework is ingenious, being composed of osier-hurdles six feet long and seven or eight feet high. These hurdles are set up in a circular form and tied together with horse-hair ropes; but a sufficient space or aperture is left to introduce a square wooden door-frame. Long poles fixed in the ground, about the circumference marked out by the

hurdles are tied to the stakes in the latter by bands of leather. The upper ends of these poles fit into a small circular crown of stout wood. This frame is then covered with strong thick felt, cut in a conical shape, and laid four-fold over the hurdles round the bottom of the structure. The upper part is covered with two thicknesses of felt, which descend over the hurdles also, and the whole is secured by strong cords and ropes on the outside. The aperture or chimney in the centre of the roof is likewise provided with felts, which lie in such a manner over two cross-bars, that any part may be raised according to the direction of the wind. When the weather is serene and

not too cold this aperture is left entirely open. The door also is formed of felts, which may be opened in different directions, as may be most convenient. Wealthy Calmucks use the felt doubled, or surround the hurdles with straw mats:

The felt for tent coverings is thus made. An old cover is taken for the ground-work, and over it is spread a layer of wool, of greater or less thickness according to the purpose for which it is designed. On this wool is poured water and the cover, in this state, is rolled up together with the wool, tied with a cord, and tumbled to and fro for some hours. By this operation the wool becomes closely matted.

When the cover is sufficiently dry it is fit for use.

These habitations are more or less expensive according to the quality and dimensions of the felt-coverings. The best cost about two hundred rubles, and the meanest from thirty to forty. They are not, indeed, very durable: the felts must be replaced every two years.

These kибitkis may be put up and taken down again in a very short time, and carried away on camels, oxen or horses. A single camel, or two oxen will remove one of small size, but the larger tents require more, especially if the quantity of domestic utensils be considerable.

In the middle of each hut is a large iron tripod, beneath which a fire is kept constantly burning. Here they dress their food in large and small pots of cast iron. The wealthy have a detached hut for cooking, and the poor often prepare their victuals in the open air. As cow-dung is almost their only fuel, and as it makes a great quantity of ashes, the opulent have fire-places of iron in their kibitkis.

The other utensils consist of wooden dishes, meat-troughs, leather milk-bottles, large and small, and cylindrical tea-machines, which are frequently encircled with copper or silver hoops.

The bed is opposite to the door. The beds of the opulent consist of thick

felts laid on a wooden bedstead, covered with silk, and sometimes provided with silk curtains. In the tents of persons of distinction, a kind of divan, composed of cushions covered with a carpet, is often set apart for the master and mistress. Along the sides are placed the coffers containing their apparel, arms and saddles. On days of ceremony they hang the interior of their tents with silks. Neither tables nor chairs are to be seen in them : small and very narrow benches serve instead of the former and rolls of felt for the latter.

These habitations are peculiarly adapted to the mode of life of this roving race ; if there be any fault to find

with them it is their extreme filthiness. The smoke, the effluvia not only from the persons of the inmates, but from the milk turning sour or fermenting in large vessels, and the vermin which swarm even in the dwellings of the most opulent, excite the strongest disgust in a European who enters one of these kibitkis. The religion of the Calmucks as professors of Lamaism forbids the killing of insects, and thus even such as are venomous are sometimes screened from destruction. A Calmuck having once killed a spider of the very dangerous species called *phalangium*, his chief reproved him, saying: "How thou wilt once have to suffer for this murder!"

The food of the Calmucks is almost entirely animal. Their cattle, which supply them with clothing, habitations and even fuel, which serve them both as beasts of burden and draught and for riding, furnish them at the same time with nearly the whole of their food both solid and liquid. They prefer the flesh of the horse to any other. Clarke expressly says, that he saw them eating it raw, and that the stories related of their placing pieces of it under the saddle, in order to prepare them for food, are perfectly true. Other writers, however, assert, that the Calmucks never eat raw horse-flesh, but admit that those of the poorest class will not refuse it when

dressed, even though it stinks. The traveller just quoted tells us, that as he was entering Kamenskaia, a stanitza of the Don Cossacks, a young Calmuck woman passed astride on horseback, laden with raw horse-flesh, which hung like carrion before her on each side. She was grinning for joy at the treasure she had obtained, which, adds Dr. Clarke, we afterwards found to be really carrion. A dead horse, lying in the ditch which surrounds the town, had attracted about thirteen dogs, whom we found greedily devouring what remained; the Calmuck having contested the prize with them just before, and helped herself to as much of

the mangled carcase as she could carry away.

The manner in which they prepare their food would not excite the appetite of a European. Persuaded that they would commit a sin were they to wash their utensils or their meat before they cook it, they leave both disgustingly dirty. They use a considerable quantity of tea which they receive from China in chests containing thirty-six cakes, a foot long and an inch thick. To prepare it, they put a portion of one of these cakes into a certain quantity of water, which they boil for an hour, afterwards adding milk, salt and butter. This operation requires particular care,

for the slightest mistake in the proportions of the ingredients spoils the whole. The poor whose means will not permit them to procure this tea, use in its stead a decoction of various plants.

Milk and its different preparations, however, constitute the principal part of the food of the Calmucks. They use that of the mare, camel, cow and sheep, but never sweet, in which state it disagrees with them just as much as sour cows' milk does with a European stomach. Fresh mares' milk has a luscious sweetness; when soured it is intoxicating, as is also camels' milk in a still greater degree.

All milk, when boiled and become cold, is poured into large leathern bot-

tles, which are never washed, so that the smell from the caseous incrustation which gradually forms in the inside, and other impurities, is extremely disagreeable. Owing, however, to this very circumstance, a vinous fermentation is produced. From this soured milk, or kumiss, a spirit is distilled.

The milk intended for this process must have stood in the vessels above-mentioned twenty-four hours in summer and three days in winter. This condition seems to be indispensably necessary to the success of the operation, for Pallas attests, that it always failed when he used perfectly clean vessels. The sour milk is poured into a large iron pot, which is set on the tri-

pod, and a brisk fire kept up underneath it. A wooden lid, having a square aperture, is luted on with fresh cow-dung. The tube which is fitted to the aperture consists of a hollow cane, and conducts to a receiver that stands in a tub filled with snow or ice to produce condensation. A small air-hole is left in the luted lid of the pot, to enable the operator to perceive when the milk begins to emit a thick vapour; the fire is then slackened, the hole is closed by a stopper previously made for the purpose of clay and cow-dung; the distillation now commences, and is terminated in an hour and a half. Mares' milk yields more spirit than that of cows: the produce of the latter being only a twenty-

fifth of the milk, and that of the former a fifteenth.

The spirit obtained by this first operation is but weak; it is therefore distilled a second and even a third time; the result is a liquor of a disagreeable flavour but so strong that it is called *chor* or *chorza*, poison. Immediately after the distillation, the devout Calmuck throws a little of the brandy into the fire and the air, as an offering to the spirits and tutelary angels. The stinking residuum is partly eaten and partly employed in the preparation of sheep-skins. Sour milk is largely used for tanning in general.

Besides this important product, which supplies the place of wine, beer and

spirits, the Calmuck obtains cheese and butter from his various kinds of milk. The butter from mares' milk is of a darkish colour and softer consistence than that from sheeps' milk, and it is therefore kept in bladders.

The domestic animals are of such inestimable value to the Calmucks that it may not be amiss to take a brief separate notice of them.

The camel is much more frequent among all the nations of northern Asia than the dromedary; it is also much better adapted to the climate than the latter, which is a more weakly race inhabiting southern Asia and the northern regions of Africa, whereas the camel is found as high as the 60th degree

of north latitude. Here as well as to the eastward of Lake Baikal, these animals are turned out and have no shelter the whole winter, be it ever so severe, but are obliged to make shift with reeds and the bark of trees. Indeed the herds are so numerous that it would be impossible to provide shelter and fodder for them during the inclement season. Owing to the severity of the climate the camel does not attain the same size here as in the more southern Crimea. The *steppes* inhabited by the Calmucks are nevertheless adapted to the support of camels, on account of the abundance of saline plants which they produce; for these animals eat salt with great avidity and seem to thrive upon it.

The affection of the dam for her young is very remarkable. She not only utters the most lamentable moans when her young one has run away from her, but literally weeps for its death. Here and there, however, is to be found one who acts the part of a step-mother, and who denies her young the nourishment destined for them by nature. To overcome this unnatural disposition the Calmucks and the other Mongols resort to this expedient. The dam is fastened to a post and the deserted foal to another at the distance of a few fathoms. An expert performer on the Tartar violin called *chur*, then plays a doleful lament in a tone resembling the sound of the voice of a young camel. The mo-

ther listens, fixes her eyes on the colt, becomes agitated and at length strives to break loose while the big tears trickle down her face. The young one is then unbound, and the dam is delighted to suckle it again.

Music, in general, produces a powerful effect on the camel, and in the warmer regions of Asia, the drivers of caravans employ it to stimulate their exertions. These animals are used for draught as well as for carriage. Among the Calmucks, as well as the Buraits, they are harnessed to carts, and from their height they are extremely serviceable in traversing places overflowed with water, though they proceed but at a slow rate.

The milk of the camel is of a more unctuous nature than that of other animals, but has a particularly salt taste. The flesh, which is eaten by the Calmucks, is coarse and unpalatable especially when old: and the fat is employed for candles which are little inferior in colour and quality to those made of wax.

The hair or wool of the camel is not cut, but pulled off in spring, when it becomes loose of itself. A camel yields three or four times as much wool as a Kirghisian sheep; it is of a longer staple and finer. It is then sorted; the finest resembles Vigogna wool, and is wrought into various kinds of camlet, and used in the great cloth manufactory

at Casan for fine, light, undyed, fawn-coloured cloths. The worst is employed for ropes. The skins of camels are particularly serviceable, on account of their large size, for milk vessels; and when tanned they make durable soles for boots and harness.

The horse is perhaps of more importance to the Calmucks than the camel. Formerly there were among them persons possessing herds of 10,000 horses; but now 3,000 is considered as a very large number. The horses of the Calmucks are smaller than those of the Kirghises, but very nimble. Though too weak and too wild for draught, yet for riding they are unrivalled for speed and bottom. Hence they make excel-

lent racers and hunters. In the chase they display not less courage than fleetness. Some horses will go of themselves in pursuit of the wolf, and can baffle all the stratagems of the artful fox. The Calmucks, like the Kirghises, hunt both these animals without weapons: they overtake them with their horses and lash them to death with their strong whips.

The Calmucks are remarkably expert riders. Boys of six or seven years will race with adults, and gallop for half a day together in pursuit of the antelopes up and down hill on their unshod horses. Persons of both sexes follow the practice of riding on horseback to a very advanced age. Matrons of eighty will

go twenty miles without stopping, and sick people who are at death's door, may be seen on horseback, slowly escorting their camels to some fresh pasturage.

The Calmucks break young horses without bridle, and are very dextrous at catching them when running about with a rope fastened to the end of a long rod.

The flesh of the horse is more highly esteemed by the Calmucks than that of horned cattle: it has nevertheless a peculiarly strong smell. The fat is yellowish and does not congeal without a considerable degree of cold.

The horned cattle of the Calmucks are upon the whole not large. The

oxen are used for riding, and in this case they have frequently a ring through the nose like the camels, that they may be guided the more conveniently. The cows yield but little milk, and they do not readily give it unless when their calves are at hand; so that if the calf happens to die, the owner places the stuffed hide at a little distance. A Calmuck who keeps fewer than ten cows is considered as very poor.

The sheep is one of the principal treasures of the Calmucks, as well as of the Kirghises, Bucharrians and other neighbouring nations. Their flocks are chiefly composed of three breeds; the long-tailed or Tcherkassian, the short-tailed, and the thick or fat-tailed. Pallas men-

tions a fourth breed, the mixed or Bucharian.

The long-tailed sheep is a handsome animal, with wool of equal quality, unmixed with hair, and a tail resembling that of our English sheep. This breed requires the less notice here inasmuch as, though it occurs in the countries of the Caucasus, it is chiefly met with in the Ukraine, Podolia and the neighbouring provinces. For the same reason we pass over the second variety, which is more particularly at home in the north of Russia. The third breed, on the other hand, deserves attention as it constitutes the chief wealth of the Calmucks and Kirghises, as well as of the Nogay Tartars on the Black and

Caspian seas, the Baschkirs, Buraits, Mongols and other roving nations.

This race has several varieties differing more especially in size : but the following are the principal characters by which it is distinguished from other breeds of sheep. In shape it has some resemblance to the stag, and it far exceeds the common sheep in size. According to Pallas, the sheep of the Kirghises are the largest and most unsightly of any. They are as high as a large calf ; Georgi even says, as an ass or a small horse ; and at the same time so heavy that when full grown one of them will weigh four or five *pood*, or nearly two hundred pounds. Those of the Calmucks are somewhat smaller.

They have long pendant ears and a projecting under-lip : the rams have horns, and likewise some of the ewes. Among the Kirghises there are sheep with four, five and six horns.

But the most remarkable feature of these sheep is the tail, or rather the mass of fat which supplies its place. It is more than a span long, weighs from five to forty pounds, and frequently yields thirty pounds of grease resembling hog's lard.

The colour of these sheep is various. Those of the Kirghises are commonly brown or reddish, and likewise black : those of the Calmucks more commonly whitish, and also speckled. All these colours are much brighter and more

beautiful on the lambs, which are of a brilliant white, black or silver-gray. The wool of the old sheep is intermixed with a large proportion of hair, hence their fleeces are seldom used but for felts or coarse furs : but the young lambs, more particularly the unborn, and such as have been dropped prematurely in consequence of cold, yield the beautiful skins which are so highly prized in Russia, as mentioned in a former volume. . The owners of these flocks are constantly wandering about in the sandy *steppes* and dwell in tents. The method pursued by the Kirghises for improving the beauty of their lamb-skins has been already described. These sheep thrive only in a very dry

pasture, which should if possible contain saline plants.

The Calmuck sheep are of a particularly hardy nature. Like the horses they scrape away the snow in quest of food ; and they have such strength in their legs that they will go forty wersts, or thirty miles a day, and thirty wersts, or twenty miles, one day with another. When pursued by dogs or beasts of prey they run with astonishing fleetness and perseverance.

The flesh of the sheep is one of the principal articles of the food of the Calmucks, and it far surpasses our mutton in flavour. The manner in which they kill these animals is curious. Having cut open one side of the upper jaw,

they introduce the hand through the aperture and strangle the animal by compressing the windpipe. They assert that meat thus killed has a much finer flavour than by the ordinary method.

When we consider the total value of these numerous flocks and herds not only to their owners, but to the whole Russian empire, whether in regard to the feeding, clothing and sheltering of so many hundred thousand of its inhabitants, or to the merchandize, to the amount of some millions of rubles, with which they furnish commerce, we cannot help admiring the admirable arrangement of the globe.

Hundreds of thousands of square

miles of a bare, dreary desert, destitute of wood, shade, and productive soil, destitute of hills and considerable rivers, nay even without a sufficiency of fresh water, and at best but scantily supplied with brackish streams, here lie stretched out as melancholy memorials of their ancient submersion beneath the waves of ocean. These solitudes man, by the slightest effort of his faculties, has nevertheless found to be of inestimable value; and it is owing precisely to saline plants, which are the evidences of that catastrophe, that these wilds present such innumerable herds and flocks and so large a population.

Here too then, as in the oases in the sandy deserts of Lybia has the su-

premc wisdom opened to its favourite man unexpected resources for his subsistence and convenience, and displayed in the most striking manner to his view its sublime object-- the preservation of animated nature.

The periodical migrations of the Calmucks cause these cheerless solitudes to teem with life. These migrations are necessary for their flocks and herds, which need fresh pasturage; while they themselves enjoy through them the benefit of passing the winter in a more genial southern clime.

The time for these dislocations depends partly on the number of the cattle, since a large herd or flock will graze off a certain tract sooner than a

small one. The distance too is arbitrary, according as the quality of the herbage causes a nearer or a more remote district to be preferred.

When the day for breaking up has been fixed by the chief of the horde and announced by messengers to the people, some of them go out on horses trained for the purpose to catch the other horses and camels with the cords already mentioned, while the rest begin to take down the huts and pack up the materials of which they are composed. These are laid upon horses, camels and oxen. The Khan, whose houses are sent forward before him, opens the procession, followed by the princess, both on horseback. Females

of distinction and children have awnings attached to their saddles to protect them from the sun and rain. The whole horde follows in several divisions. The long files of laden horses, camels and oxen, the large flocks of many thousands of sheep, intermingled with multitudes of men, here with priests in yellow dresses, there with half-naked pedestrians, or women and children on horseback, affords an interesting spectacle to the prince, who has already reached the new place of encampment, and who, stretched on cushions and surrounded by his grandees and his guards, surveys from some elevated position the approaching throng.

A still more grand and striking scene

was presented prior the removal of the Torgotes to China, in 1770, in the annual passage of the Wolga by the Calmucks, who were then much more numerous, in their way to seek fresh pasture grounds in the plains of Naryn, between the Wolga and the Ural. Not far from Sarepta, a colony of the Moravian brethren, where the river is narrow, and where a long island served as a resting-place for the cattle, the Wolga was previously covered by an immense number of Russian vessels. Innumerable herds and flocks, accompanied by their masters and conductors, now advanced. The huts, the women and children, and the camels and sheep, were put on board the vessels. The

Calmucks themselves, with the rest of the cattle, swam in troops across the river. The neighing of the horses, the lowing of the horned cattle, the cries of the camels, the shouts of the people, the loud adieus of those who staid behind, the thousands of heads popping up and down in the stream, and the animals plunging into the waves, formed a scene, of which none but those who have witnessed it can form an adequate conception.

The Calmucks are skilful tanners. They understand the art of preparing leather according to the different uses for which it is intended. Milk, sheep-dung, brush-grass (*spica capillata*) and

smoke are the principal agents employed by them in tanning.

They are equally expert as cabinet-makers, turners, blacksmiths, and silver-smiths; as they demonstrate in their bowls and drinking cups, the silver goblets for their deities, their ear-rings, and other female ornaments. Considering the simplicity of their apparatus and especially of that of their smiths, their talents in this line are really admirable. The habitation of the smith is at the same time his workshop, and a boy can carry all his tools. The little anvil rests upon a pretty thick, sound branch of a tree, cut into a proper shape. The furnace is a hole in the

ground lined with stones, between which is introduced a clay pipe, through which the bellows act. This instrument is composed of two leathern bags terminating in a small tube: each has an aperture, into which are inserted two smooth pieces of wood fitted to one another. These may be conveniently opened and pressed together with one hand. An assistant squats on his heels between the bags, which he presses alternately against the ground. On lifting up the aperture, the two pieces of wood immediately separate and the bag fills with air; when it is pressed down the aperture closes and the air is expelled through the tube.

A smith with his attendant, both

naked to the waist, perform with these implements all sorts of smith's work on the ground, and require so little room that half the hut is left to the wife for her domestic occupations.

The ordinary weapons of the Calmucks are bows and arrows, the former of maple-wood, covered with leather: those of superior quality are made of the horn of the wild goat, or of whale-bone. The arrows are some light, others heavy, some pointed with wood and others with iron, of such temper as to pierce through a coat of mail. This defensive armour, composed of steel rings, covers the arms and the whole of the body from the chin to the legs. One of these coats of mail weighs forty

pounds, but is no impediment to freedom of motion, and turns the sabre strokes of an enemy, and musquet balls also, according to the Calmucks. The finest, of polished steel, frequently cost fifty horses: the worst, six or eight. In wars with nations who use arrows only they wear silk garments thickly wadded with cotton.

Every Calmuck is born a soldier, and must keep a horse and arms in constant readiness. As soon as they enter an enemy's country they live very temperately, asserting from experience that wounds of the abdomen are far more easily healed when a sparing diet has been observed, than when the stomach is distended. Their military operations

are quite irregular. They would not make any long resistance against regular troops, especially artillery. They pursue and retreat with their colours which are always consigned to the charge of a person of known bravery, and have been previously consecrated by the priests. They have frequently been very successful in war against the Tartars, Kirghises, and other Asiatics ; but they stain their victories by the cruelty of human sacrifices. Prisoners are secured by being placed on horses, and their legs tied together under the bellies of the animals.

One very remarkable fact, if we may credit the concurrent testimony of various travellers is, that from time im-

memorial the Oriental Calmucks have possessed the art of making gunpowder. For this purpose they boil the efflorescence of nitrate of potash in a strong ley of poplar and birch ashes and leave it to crystallize; after which they pound the crystals with two parts of sulphur and as much charcoal; then wetting the mixture, they place it in a caldron over a charcoal fire, until the powder begins to granulate.

The Russian government has not failed to avail itself of the military services of the Calmucks. Of those who are incorporated with the Russian army, some of the light troops retain their ancient arms, the bow and arrows. They wear a cap with a low crown,

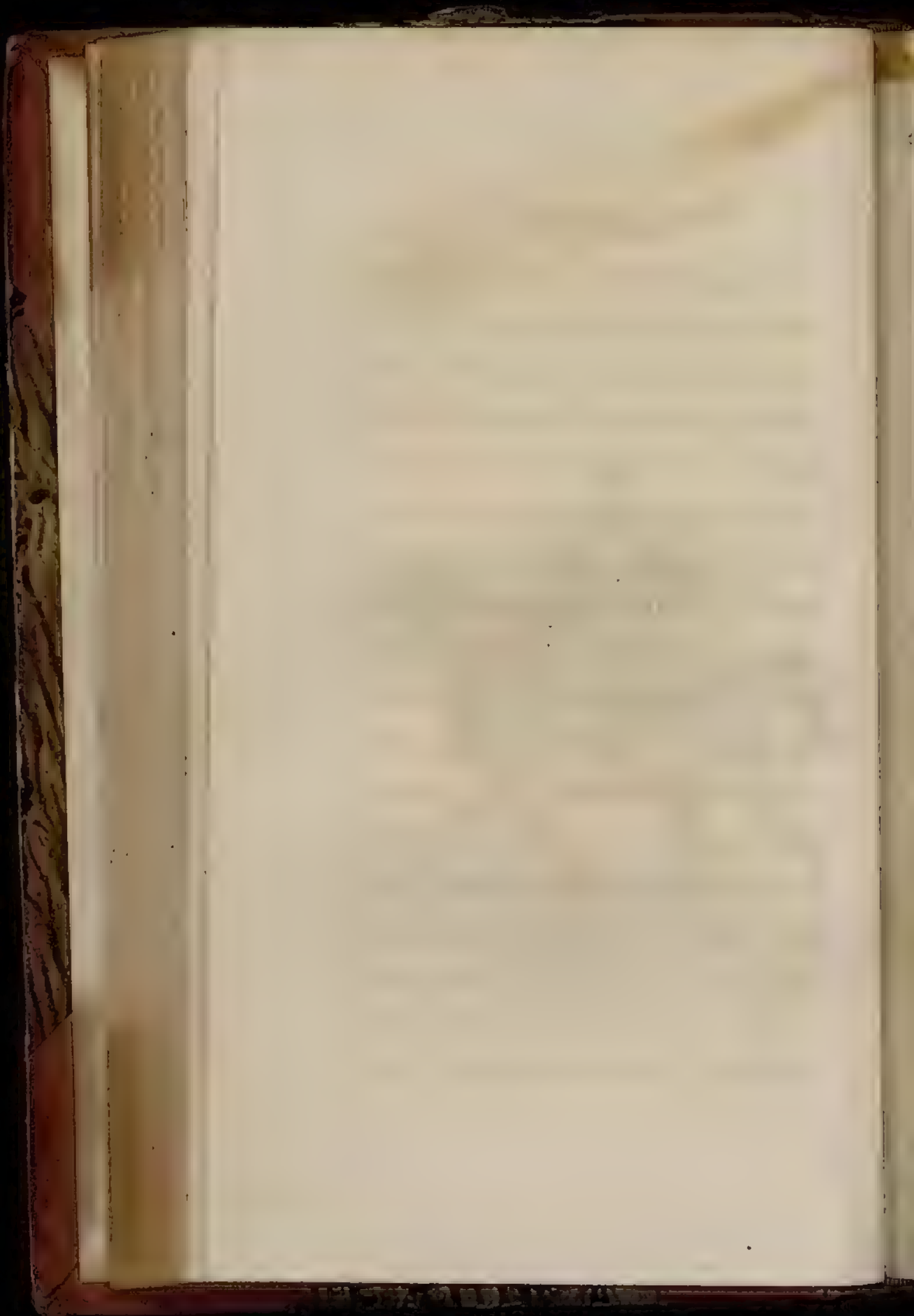
bordered at top with a strip of fur. The annexed engraving represents one of these Calmucks mounted.

The Calmucks disciplined in the European manner form one of the finest corps in the Russian service. Their cap and uniform in general bear a great resemblance to those of the regular Cossacks. These are not armed with their national weapon, the bow, but have adopted the musquet. Each of them carries also a long lance, with a streamer at the end.

Besides the above there are the corps of Calmucks who have a totally different uniform. The officers wear coats of mail, of the kind already described, between their garments and are armed



CALMUCK.



with a long cimeter and an iron mace as shewn in the opposite plate.

In time of peace some Calmuck regiments are employed in guarding the lines of the Caucasus and Ural.

The diversions of the Calmucks are dancing, singing, wrestling, and horse-races. Wrestling holds the same place with them as dramatic entertainments with us. Exhibitions of this kind are usually held towards evening in the presence of the prince. Four umpires preside on such occasions. The combatants, who are at first concealed behind curtains, afterwards appear in the arena, without any other garment than a pair of drawers, and having their bodies well rubbed with mutton fat or

fish-oil. Each eyes his antagonist; they approach by degrees, and at length grapple one another. For some time they seem to be rooted to the spot: they then separate, and strive to seize each other by the head, or legs, or round the waist. He who succeeds in throwing his adversary on his back is proclaimed conqueror. Buckets of water are thrown over the combatants from time to time, for the purpose of refreshing them. Horsemen stand ready at the entrance of the arena to separate them when over-heated. Sometimes from ten to forty couple successively engage one another.

There are various laws for the regulation of this contest. Thus a wrestler

must not wound his adversary or seize him by the hair: nor is either conquered so long as he is not thrown on his back. In a wrestling-match witnessed by a recent traveller in the vicinity of Stawropol, one of the combatants, who either really was or pretended to be unable to withstand his adversary, dropped on one knee. This posture, which seemed to announce his defeat, secured him the victory. Mustering all his strength, he grappled his antagonist, lifted him from the ground and threw him over his head. The spectators clapped their hands and loudly applauded the victor, to whom the prize was immediately awarded. This is usually a horse or

a piece of stuff or fur. The other ran and hid himself to escape the raillery with which he was assailed.

Wrestlers form part of the retinue of a Calmuck prince. They are selected from among the *black men*, that is the lower class of people. There are also wrestlers belonging to the two inferior classes of priests.

Horse-racing is another favourite amusement of the Calmucks. Races take place at sun-rise. The preceding day, perhaps fifty of the best runners are taken to the spot from which they are to start, and kept without food that they may be the more agile. On a given signal, all the riders mount and set off at a trot, gradually increasing

their speed to a full gallop. In this manner they will go thirty or forty wersts (twenty or thirty miles) in less than two hours. The prince, accompanied by a large concourse of spectators, is stationed at the spot marked for the goal: there, placed on an eminence, he awaits the arrival of the racers. It is not uncommon for horses to die before they reach the goal. Formerly, the first prize was five hundred sheep, and the second one hundred, but then five hundred horses started instead of fifty. The Calmucks were at that time much more opulent than at present; the prize now consists of a fine suit of clothes or a sum of money.

The Calmucks are not addicted to

drunkenness, though they hold drinking-parties, which continue half a day at a time without interruption. On such occasions every one brings his share of brandy and *kumiss*, and the whole stock is placed upon the ground in the open air, the guests seating themselves in a circle round it. One of them, squatted by the vessels which contain the liquor, performs the office of cup-bearer. The young women place themselves by the men and begin songs of love or war, of fabulous adventure or heroic achievement. Thus the *fête* is kept up, the guests passing the cup round and singing the whole time until the stock of liquor is expended. During all this ceremony no one rises from the

party nor is any interruption given to the general harmony by riot and intoxication.

In the long nights of winter the young people of both sexes amuse themselves with music, dancing and singing. Their most common musical instruments is the *balalaika*, or two-stringed lute, which is often represented in their paintings. As for their dances, they consist more in movements of the hands and arms than of the feet.

In winter they also play at cards, draughts, backgammon and chess. Their love of gambling is so great that they will spend whole nights at play, and lose at a single sitting all they possess, even to the clothes on their

body. In fact, it may be said that the greatest part of their life is passed in amusement.

The Calmucks, like the other Mongol nations, were formerly addicted to the Shaman paganism, but the Lama idolatry was introduced among them in its stead by Boibogusch Khan. This religion, which prevails also in part of India and China, is a daughter of the Shaman, and has many opinions of the Nestorian christians blended with its own absurd notions.

Lamaism teaches, that the earth arose of itself without creator from chaos. The waters also, collecting together from chaos, formed a sea. From the foam of this sea sprung by degree

plants, animals, men : and even *Burchans*, or gods. From this elementary sea rose an immense pillar, around which the worlds revolve as about their axis. The sun is composed of fire and glass, the moon of glass and water. There are ten thousand millions of stars. Twelve worlds, including ours, revolve round the pillar. None but *Burchans* can go from one world to the others. All these worlds are secured with iron rings.

The duration of our world has four epochs. In the first, the age of men was reduced from eighty thousand to ten thousand years, and they were transported alive to heaven. In the second age men lost their gigantic size and

longevity by means of a vegetable production called *schime*, which had the taste of honey. Virtue departed ; men began to addict themselves to agriculture and elected rulers. This is the present age of the world. *Burchans* appeared from time to time and preached virtue. In the third age the decline will be progressive. Horses will dwindle to the size of hares ; people will marry at five and die at ten years of age, and at length there will be but one couple left. A sea of blood will cover all things. The fourth age is the period of regeneration, which will take place gradually. Hell will yield up the dead of the preceding ages, a gentle rain will purify the earth, men

will become virtuous, and after many generations they will again attain the age of eighty thousand years.

The transmigration of souls is a privilege reserved for those who practise virtue. They go out of one animal into another, by way of atoning by degrees for their transgressions. Ordinary souls appear before their judges without any transmigration and receive their sentence without delay.

The number of *Burchans* is very great, and the notions concerning them extremely confused. They were children of the gods, or men who became regenerated by passing through all the degrees of transmigration. They are

benevolent or malignant and of different rank. There is no supreme being.

The images of the *Burchans* are of both sexes. They are represented as either handsome or ugly. These idols are figures of metal or earth, or paintings. Those of metal are from four to sixteen inches in height, and the pedestal contains ashes or other relics; those of earth are like seals; and the paintings are sometimes of the human size. The good are in the attitude of prayer or benediction; the bad are hideous in the extreme.

Tingris, or spirits of the air, are intermediate beings between men and *Burchans*, and of a good or an evil

nature. They have neither flesh nor bone, and are mortal, but live to a great age.

There are many different paradises and hells, and the ways to them are of gold, silver, copper, &c. The governors of both are *Burchans*. Hell is situated between heaven and earth, and contains eighteen places of torment, a sea of urine for the contemners of religion, another of blood for tyrants, and so forth. The punishments in hell are not eternal, but last millions of years.

The supreme head of the priesthood is the Dalai-Lama in the kingdom of Tangut. His residence is a convent on Mount Putala. His spirit is the same which animated the founder of this

religion, and which has been transmitted down to him through other men. The Dalai-Lama is worshipped as a deity. He appoints the principal of the clergy and confirms the princes. His dress is yellow, which colour is therefore sacred. He must not eat animal food, and must sit continually cross-legged on an altar, ready to answer and to bless his votaries.

Almost every prince of the horde has a *Lama* appointed by the Dalai-Lama and confirmed by the Russian government, who acts the Dalai-Lama in his *ulusses*, ordains priests, bestows absolution and benediction, and gives amulets to the dying. Next to him are the *Zordshis*, who, like the pre-

ceding, dress in yellow. Under them are the *Gallungs*, of whom there is generally one to every 150 or 200 tents, and then follow the inferior clergy.

Religious ceremonies are performed morning and evening in spacious huts exclusively appropriated to this purpose. They contain an altar whereon are placed the *Burchans* of different kinds, from the making of which the priests derive a considerable portion of their income. The sacred utensils are not exposed to view, excepting on festivals: they consist of pewter or silver bowls, some filled with different sorts of grain and fruit, others with bread cheese, and water. These offerings are

reserved for the sick. Here too are seen other vessels, among the rest, one for consecrated water, lanterns and tapers. The sacred books of the Calmucks are so numerous that they would form a large library. Most habitations have their respective altars and *Burchans*. At night they are covered by a silk curtain, which is not drawn back till the following morning. The Calmuck, as soon as he has risen, hastens to pay his homage by raising the images to his forehead; but he would think it sinful to touch them before he has washed his hands. He is unwilling to show them to strangers; but should he grant them this favour, they must

hold their hands before their mouths, lest the idols should be contaminated by their breath.

The Calmucks, with very few exceptions, have but one wife. As they marry only for the sake of progeny, matches made from passion or interest are unknown among them. They never marry out of their own class. Princes sometimes espouse their sisters-in-law, but the common people will not ally themselves within the fourth or fifth degree of consanguinity. A young Calmuck, who has a house of his own and a few head of cattle, begins to think of looking out for a partner. When he has fixed upon a girl, he sends some of his relations or friends to make

his proposals. If they are accepted, the betrothal is celebrated immediately, with an entertainment given by the bridegroom at the dwelling of the parents of the young woman. In case of refusal, it sometimes happens that the lover carries off the damsel, and thus compels the parents to give their consent to the match, and they cannot refuse it if their daughter has passed a night in his hut. This compulsory consent does not relieve the husband from the necessity of making his wife's parents the accustomed presents. When the terms are once settled, the *Gallung* is consulted, and he chooses a fortunate day for the celebration of the nuptials. This decision sometimes occasions a

delay of several months. On the day appointed, the bridegroom erects his tent at the distance of a few paces from that of the girl's parents. In spite of her resistance, she is placed on a horse and conducted to the new hut, where she finds an assembly of relatives and friends and the priest who is to officiate at the ceremony. The latter begins by purifying the hut with fumigations and prayers. The young couple go out and squat on their heels beside one another. The priest comes forth, seats himself facing them cross-legged on a felt, and recites the usual prayer. A dish full of minced meat is then presented to the young man, who takes three handfuls and eats them; but

the bride refuses to partake. The caps of the young couple are next removed from their heads and thrown into the hut. This ceremony is followed by an entertainment given to the whole party, which is not over till midnight. Before they break up, the married and the unmarried females have a contest for the bride; the former are always victorious. The latter deliver her into the hands of two matrons, who unbind her hair and form it into two tresses, as worn by married women. In a few days the young man takes the hut to pieces and retires. During the first and second year of marriage, the wife must not enter the habitation of her parents; when at the expiration of that time she

calls to see them, she is admitted, regaled and loaded with presents. If circumstances absolutely require that she should pay them a visit within that time, her parents receive her before the door, and sit down there with her on felts spread for the purpose.

Lamaism forbids polygamy but allows divorce. If a Calmuck is dissatisfied with his wife, he puts her away without ceremony and seeks another partner, while she does the same. These divorces are not uncommon.

When a Calmuck dies, a *Gallung* is sent for, and he decides, from the day on which the deceased was born, whether the body is to be interred, burned, thrown into the water, or merely

covered with stones. The remains of the common people are in general thrown down to be devoured by dogs and other carnivorous animals. The bodies of none but persons of distinction, of lamás, or such as are known to have led a holy life, are burned. When they are consumed the ashes are carefully collected, mixed with incense, and sent to the Dalai-Lamá.

The festivals and fasts of Lamaism are very numerous. The most remarkable festivals are those of water and fire. The former is celebrated with bathing and entertainments; the latter is held within the hut. All the inmates range themselves round the fire-place in which a large fire is kindled. Prayers are

recited aloud; the god of fire is invoked and solicited to appear in person. The flame is increased by pieces of mutton fat and brandy; that liquor is handed to all present; the flesh of the victim, generally a sheep, is divided; no part of it must be left, and the very bones must be reduced to ashes.

The Calmucks have bards called *Dchangartchi*, who by their songs, which they accompany on a kind of lute, enliven the winter evenings. They know by heart long poems, which, among numberless gross absurdities, are said to contain beauties of the first order.

Among the diseases incident to the countries inhabited by the Calmucks,

there is one of a very extraordinary nature commonly called the *air-disease*. It attacks both men and the domestic animals, and to the latter it generally proves fatal. It appears in the form of a small hard tumour, resembling that occasioned by the bite of a gnat or musquito, which rises all at once, more frequently on the face, but also on such parts of the body as are covered, and in horses chiefly on the belly. The tumour increases in size and hardness, so that it may be pricked by a pin, without being felt. In the middle of the tumour there is a red spot like that from the bite of an insect, and round it, unless antidotes be employed, commences gangrene or mortification, which

spreads farther and farther. The patient at first feels no inconvenience but soon complains of head-ache and inward anxiety. The cattle thus affected generally perish, as the commencement of the tumour is not perceived. According to Pallas, men have formerly been known to die of this disease in a state of total insensibility.

Cases of this kind are most frequent in dry summers or autumns. The men who live more abroad are oftener attacked by it than the women, who more rarely quit their huts.

The customary and ancient method of cure consists in pricking the tumour with a long pin in different directions and rubbing it with ammonia. Others

apply a strong ley of wormwood ashes, or a decoction of tobacco with ammonia, and others again hot poultices of pulverized creeping nightshade, lees of ammonia, and oatmeal.

Pallas is of opinion that this disease, which often carries off a great number of horses, owes its origin to a venomous insect which penetrates from without, and this is also the notion of the people of the *steppes*. This conjecture seems to be confirmed as well by the appearance of the tumour as by the nature of the applications, which are all calculated to destroy insects.

About thirty years ago, a disease, possibly that just described, carried off a great number of horses belonging to

a horde of Calmucks on the banks of the river Achtuba, at some distance from Astracan. Either from superstition or with a view to perpetuate the memory of this disastrous event, they erected on the spot a pyramid, composed entirely of the skulls of the horses which had perished. This singular monument is of a roundish form, and the skulls are let into one another in a very solid manner. The rest of the bones have been employed to construct a rampart round a ditch, which protects the pyramid on all sides from being injured by mischievous persons.

CHAP. III.

THE BURAITS.

The Buraits, Burettes, or as they are termed by the Russians Bratski, a nation of Mongol origin, were not known till the seventeenth century, the period of the conquest of the west part of Siberia by the Russians. They reside on the frontiers of China, in the government of Irkutzk, along the Angara and the Lena, to the south of Lake Baikal, and in Dauria. Their number is estimated at ninety-three thousand. Still attached to a roving life, they have no other habitations than huts made

with poles, and covered with pieces of felt tied with hair-ropes. The fire occupies the centre. The huts of each family form a small village. Their furniture is very simple: broad benches serve for a bed; and they have a pillow of hair or feathers, under which they put the casket containing their most valuable effects.

The Buraits are almost exclusively occupied with their flocks and herds. Their horned cattle are of a small breed; the cows give little milk, and they use the oxen for draught and riding: in order that they may direct them at pleasure, they pierce the cartilage of the nose, through which they run a cord, that forms a substitute for a bridle.

They have also sheep and goats, and those who inhabit Dauria possess camels. Their principal property consists in horses, which supply almost all their wants. They eat the flesh, and drink, make cheese, and distil an ardent spirit from the milk. With the skins they make vessels and clothes, cushions and cords with the hair, and arrows with the bones.

These people are not choice in their diet. As they have numerous flocks and herds, they eat a great quantity of animal food. The poor, who have not the same resource, live upon fish or roots, of which they lay up a store for winter. Those who possess the means of procuring grain, dry and pound it,

for the purpose of making it into a kind of gruel. Their winter beverage is water, or snow, which they swallow by handfuls. In spring they drink the sap of the birch, and in summer regale themselves with the milk of their cows and mares. They do not absolutely neglect hunting, though they are not so passionately addicted to that occupation as their neighbours the Tunguses. They make their own arrows, which they carry in a quiver nearly resembling the case of a violin, covered with ornaments of tin plated with silver. The occupations of the women consist in milking the mares, cows, and goats; cooking, tanning leather, making vessels and garments of skins, matrasses, pillows and mantles.

The religion of the Buraits is a mixture of Lamaism and Shamanism. In their huts they have wooden idols, naked or clothed; others are of felt, tin, or lamb's skin: and others again rude daubings with soot by the Shamans, who give them arbitrary names. The women are not allowed to approach or to pass before them. The Burait, when he goes out, or returns to his hut, bows to his idols, and this is almost the only daily mark of respect that he pays them. He annually celebrates two festivals in honour of them, and at these men only have a right to be present. The priests preside at a sacrifice: a sheep is commonly chosen for the victim, which they slaughter by

ripping open the belly; the heart is then taken out, and the Shaman places in the lungs a small flock of wool cut from the back, which ceremony is designed to preserve the other sheep from all kinds of diseases. The flesh is afterwards separated from the bones, dressed and set before the idols, where it is left the whole time the Shaman is singing. When he has finished, he repeats fresh prayers, with abundance of ceremonies, throwing into the fire four spoonfuls of broth, and as many small pieces of meat; the rest is distributed among the company. Before he dismisses the assembly, the priest sets up a fresh song, much more obstreperous than the first, accompanied with shiver-

ing, leaping, and howling, pronouncing the names of different demons, which causes the Buraits to believe that he is cursing them, and will thereby prevent those spirits from injuring them or their herds. Particular sacrifices take place on occasion of a journey, sickness, or accident.

Polygamy is lawful among the Buraits; they take as many wives as they are able to purchase or maintain. Some have four or five, many only two, and the greater number but one. A girl costs from five to one hundred head of cattle of all sorts, or among the wealthy from two to five hundred. The portion given with the bride amounts to about one-fourth of this price. The nuptials

are celebrated in a new hut, built by the bridegroom for the occasion. During the festivities, which last five days, a horse is killed each day for the entertainment of the guests, who are supplied with no other beverage than ardent spirits. The young people spend the time in singing, dancing, wrestling, and horse-racing. Marriage is not accompanied with any religious act, and the priests attend neither weddings nor burials.

Though the Buraits are not liable to many diseases, yet few of them live beyond the age of sixty years. Since an institution for inoculation has been established at Irkutzk, they carry their children thither, and no longer have

need to dread the ravages of the small-pox; but, owing to their inattention to cleanliness, the itch is very common among them. They have midwives, but no other physicians than the Shamans. They are extremely afraid of death. A Burait would not have the courage to remain alone at night with a corpse; he would fancy himself surrounded with a host of evil spirits; and hence they make all possible haste to get rid of the dead. If the deceased has not expressed a wish to be buried in any particular spot, all places are alike. They dig a very deep pit, in which they deposit the body completely dressed, turning it towards the south, and laying beside it a bow and arrow. The favou-

rite horse of the deceased attends the procession, and is slaughtered and thrown into the same grave. A similar sacrifice takes place at the interment of females; but instead of the bow and arrow, they are furnished with culinary utensils and a supply of tobacco. After they have filled up the grave, they cover it with stones or logs of wood. The practice of terminating the ceremony with an entertainment is not general.

Among no Asiatic nation is there so great a variety in stature as among the Buraites. Some of them are short, slender, and weak; others very corpulent and robust. This difference is supposed to proceed from the diversity of cli-

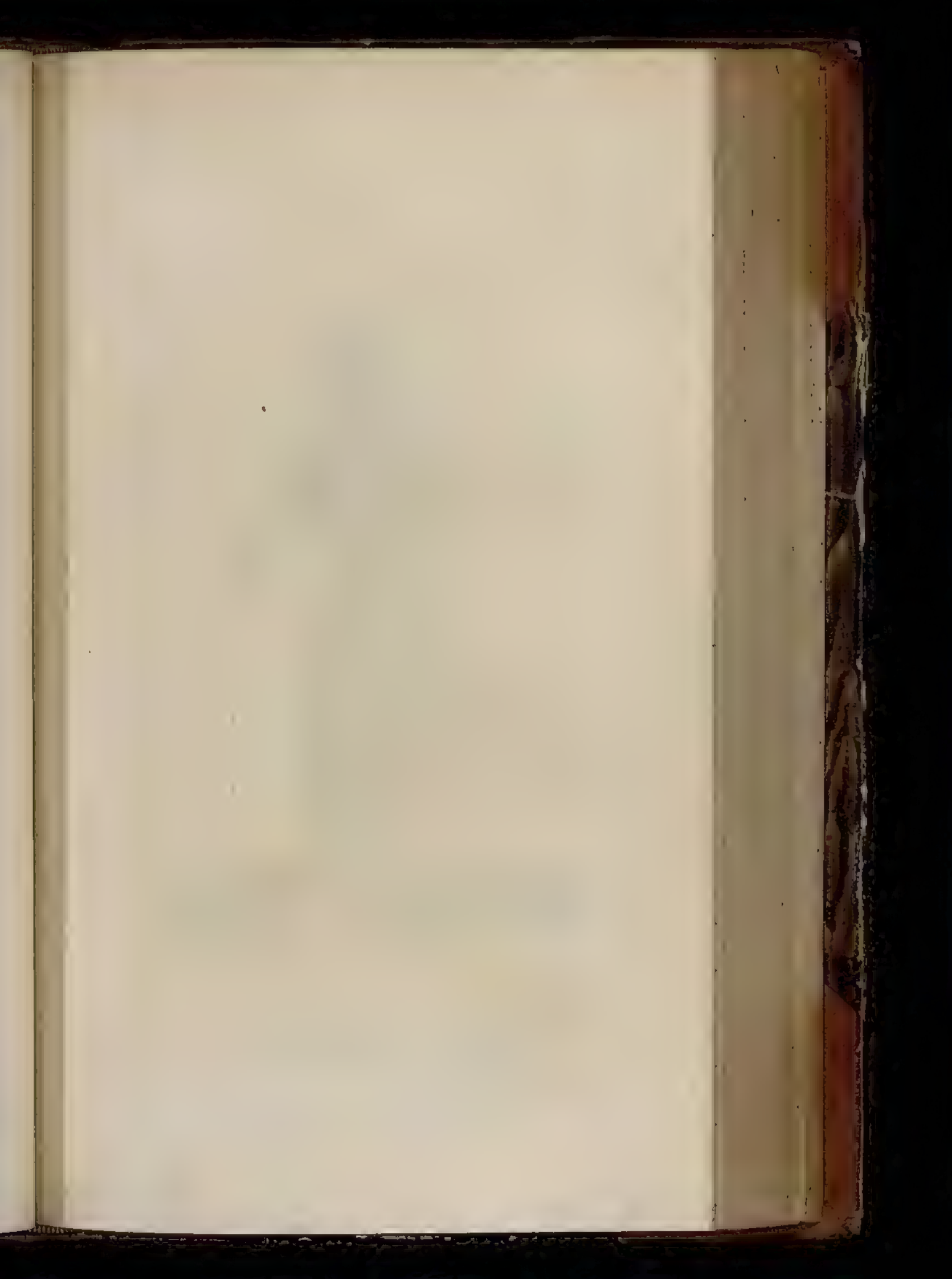
mate. Though their faces are not flat and plumper than those of the Calmucks, they have all the features which characterize that nation; a snub nose, small eyes, thick lips, large ears standing out from the head, black hair, and a tawny complexion, render most of them as ugly as the Calmucks and the other Mongols.

The garments of the common people are made of leather, horse-hide, or sheep-skin, with or without the wool; but the most opulent dress in woollen stuffs or silks. They wear very wide trowsers and boots; shirts are not generally used. The under garment reaches down to the heels; over this they have another not quite so long, with short

sleeves, and closed before. In a leathern belt, adorned with small pieces of tin plated with silver, they carry a dagger, tobacco, and steel. They cut their hair very close to the head, leaving a single tuft at the crown; this is plaited, and hangs down the back. In summer they go bare-headed, but in winter they have round caps, made of blue cloth bordered with fur. Many wear rings in the ears as well as on the fingers.

The ordinary costume of the women resembles that of the men, with the exception of the head-dress: but that which they wear on extraordinary occasions is very different. They part their hair into two tresses, mixed with black

horse-hair, to render them thicker. These fall down over the breast, and are frequently tied up in a cloth or velvet bag. Their caps resemble those worn by the men, with the addition of a large tassel. Their ear-rings are nearly of the circumference of a crown-piece; strings of beads are suspended to them, and the neck and bosom are covered with a sort of net-work of beads. The long garment usually worn next to the skin is of fine cloth, or silk, generally bordered with fur, and held together by a silk girdle. They wear either a handsome silk scarf, across one shoulder, like the ribbon of an order, or put on a short close vest without sleeves over the long garment. Their trowsers and





BRATSKIAN WOMAN.

Pub^d Jan^y 1823 by R. Ackermann, L. v. d. r.

boots resemble those of the men, but are neater. (See the engraving.)

Unmarried females plait the hair into many small tresses, which hang down all round, and wear small pointed caps with a narrow brim. Among some tribes the girls have a piece of stuff, which hangs down from the neck to the calf of the leg, and is covered with beads, tassels, and trinkets. Among others it is customary for them to wear over the long garment, short vests, the back of which is covered with cowries, beads, strings of coral and different trinkets.

The Buraits are not distinguished for their intellectual faculties : they prefer idleness to every thing else ; and their

mildness itself seems to be but a natural result of their indolence. They are strangers to every kind of art excepting that of plating and damaskeening iron : whence it might be inferred that they were formerly civilized. They will probably long continue to be a rude and ignorant, but gentle and hospitable, pastoral people.

CHAP. IV.

THE MONGOLS.

The Mongols are the relics of the principal of the Mongolian tribes, on which those tribes were all dependent. After the destruction of their empire, and their expulsion from China in the middle of the 14th century, they possessed the countries extending from the frontiers of Chinese Dauria and the rivers Naun and Scharamurin to the Soongarian Desert, Tangut and the Siberian frontiers, the whole of which is now comprehended under the name of Mongolia.

At the commencement of the 17th century, when Siberia was conquered by the Russian arms, the Mongols were an independent and numerous nation, having its own Khans, to whom several of the Siberian tribes also were subject. They at first submitted to Russia, but soon shook off the dominion of the latter, and supported some of the Siberian nations in their opposition. In their internal wars with their brethren, the Calmucks, they were mostly victorious, but lost one tribe after another. In their pursuit of the Calmucks in 1620, they pushed on as far as the Irtisch, but soon retired to their former position. About the middle of the 17th century almost all the Buraits fled to

the Mongols, but returned by degrees to their Russian abodes. They were frequently engaged in sanguinary wars with China, but were at length reduced by that empire to which most of them are still subject, and it is not likely that they will ever regain their independence, though they have adhered together and retained the possessions of their ancestors.

During the 17th century part of the Mongols withdrew themselves from the Chinese dominion and voluntarily submitted to Russia. Many more would have followed their example, owing to the comparative mildness of the government of the latter, but for a treaty concluded about the commencement of last

century between the two empires, by which it was stipulated that such of the Mongols as had removed to Russian Dauria should remain, but that no others should be permitted to settle there. These Mongols possess the southern part of the province of Selenginsk about the Selenga, to the south of the Chilok, and the countries bordering on the rivers Temnik, Dshida, and Tschikoi. This tract, embracing about three degrees of latitude, is elevated, rather mountainous, not woody, and very healthy: the soil is moderately fertile, and the winters are long and severe.

The Russian Mongols are more like the Calmucks in person, disposition and





HUSBANDMAN MONGOL TARTAR.
of the Frontiers of China

Pub^d by K. Schermann 1823

manners than the Buraits. Having the same features and stature, they are equally observant, equally cunning, less brave, but from their having more intercourse with the Chinese and Russians, more civilized than the Calmucks. A continual intermixture, however, is taking place between the Mongols and the Russians, particularly at Selenginsk. The Russians there marry Mongol females and speak the language of their wives : hence springs a cross race called Karimki, who display in their countenances the stamp of the Mongol character.

The annexed plate exhibits the resemblance which exists between the Mongols and the Chinese on the frontiers.

The Mongol wears a pointed helmet of iron, nearly resembling that which is preserved in the royal Museum at Paris, and is considered as the helmet of the famous Attila. The dress of the Mongols resembles that of the Calmucks ; excepting that Chinese stuffs are more worn by the former.

The Chinese represented in the engraving, is one of those engaged in the traffic between the two empires carried on at Kiachta, the only point on their frontiers where it is permitted.

It was Peter the Great who first took steps for giving to the trade between Russia and China a regular and stable form, by concluding a commercial treaty with the latter, and appointing

the little town of Kiachta, situated on the southern frontier of the government of Irkutzk, upwards of six thousand wersts from his capital, to be the common mart for both nations. Here a fair was to be held annually for the barter of commodities, and for receiving orders for the following year.

Matters were at first conducted agreeably to the treaty, but in the sequel the Chinese complained that the Russian merchants took advantage of them. Whether these complaints were just or not, the Chinese refused thenceforward to hold their fair at Kiachta: but, unwilling to break off a traffic which was not less lucrative to themselves than to the Russians, they erected a custom-

house and a village on the bank of the rivulet which runs round Kiachta, and which has ever since been the boundary between the two empires. They scrupulously distinguished the Siberians from the Russians and refused to trade with the latter.

When M. de Beaumanoir attended the fair of Kiachta, in 1799, several Russian merchants offered their services to the Chinese, in the place of two Siberian merchants, who had died, and with whom the Chinese had done a great deal of business. Notwithstanding the advantages that were promised them, the Chinese replied, that they knew nothing of the applicants; that they could neither "lend an ear nor

open a hand to them ;” and therefore begged the Siberians to select two other merchants as honest as the preceding, declaring that if no such were to be found, they would carry back their merchandize.

The Empress Catherine, desirous of amending the treaty of commerce signed by Peter the Great, represented to the Chinese government, that since the time of that emperor, the improvements made in the manufacture of certain commodities, or the scarcity of the material, required a rise in their price. The Chinese replied, that they could discover no alteration whatever ; they should therefore not agree to any innovation ; and they would cease to trade

with Kiachta, unless the Russians adhered to the treaty concluded with Peter I.

The Emperor Paul likewise endeavoured, but in vain, to give greater extension to this commerce; and it is well known that the embassy sent by his successor, Alexander, gave such umbrage to the court of Peking, that it was not admitted into the territories of China, and proceeded no farther than Kiachta.

The commerce of that place therefore continues to be carried on according to ancient custom, and will probably be long subject to its present inconvenient restrictions.

Kiachta contains about 120 houses.

Opposite to it, at the distance of not more than sixty fathoms, the Chinese have built the little town of Maima-tschin where about two hundred of their merchants reside, under the inspection of a magistrate, styled *surgutchi*.

At the time of the fair, which is held in summer, the Siberian and Chinese merchants meet at Kiachta and acquaint each other with their mutual wants. Having agreed upon the price of the commodities they have need of and communicated their bargains to the other merchants, they draw up a paper in both languages, which they sign and deposit at both custom-houses; the latter deliver a legal copy of it to the two parties. Next year each merchant

brings the quantity of goods which he has engaged to furnish. They merely count the number of bales or packages, without opening them; if the merchant has brought more than were bespoke, he endeavours to dispose of them during the fair. The custom-house charges a moderate duty on all goods brought to the place, which yields to the Russian government a yearly revenue of 700,000 rubles.

The state of the Chinese merchants trading with Siberia is singular. The moment one of them resolves to embark in this commerce, he becomes in some measure an alien to his country, and voluntarily submits to a real exile. When he is once settled at Maima

tschin, he ceases to enjoy the rights of a Chinese subject; he is not allowed to revisit the interior of the empire, nor can he even hold correspondence with his relatives and friends. He thenceforth lives between two great empires, without belonging entirely to either. Though he cannot return to China, he still serves his countrymen and the state; and though he lives constantly among the Russians, he cannot obtain an asylum among them in case of emergency: for, agreeably to the treaty already mentioned, neither country can receive deserters from the other, but is bound to deliver them up should any present themselves.

How, it may be asked, can the Chi-

nese carry on trade under such restrictions? Their government has devised the following method of rendering them useful to their country and to themselves, without exposing the State to those dangers, which, according to its principles, cannot fail to result from intercourse with foreigners.

The merchants of Maimatschin are under a mandarin to whose inspection this frontier is committed. To him are addressed the orders for European goods from Pekin, Nankin, and other cities of China. At the time of the fair he collects all the lists sent to him and divides them among the merchants under his jurisdiction. Each of them makes his arrangements with the Si-

berians accordingly. Next year, after he has received the goods ordered, he delivers them with the invoice to the mandarin, who forwards them to their destination. In the same manner the mandarin transmits to the manufacturers or merchants in the interior of China lists of the articles wanted by the merchants of Kiachta and Maima-tschin. The latter, therefore, are merely a kind of factors subordinate to the mandarin. Women are not allowed to accompany them from China, and a female is never seen in their town.

From this state of things it is obvious, that the connection between the two empires never can become very intimate, and that the commerce of the

Russians has no influence on the manners and civilization of China. Restricted, however, as this traffic is, its amount is estimated at upwards of five millions of rubles per annum, and it is highly advantageous to Russia, who exchanges her furs, cloth, hardware and other goods manufactured in the empire, for tea, nankeens, porcelain, &c. for which, without this mart, she would be obliged to pay in specie.

The commodities sent from Petersburg, proceed by water, to the foot of the Uralian mountains. Over these mountains they must be conveyed in carts or sledges. They are then again embarked and forwarded from river to river, till at length they reach Kiachta.

The traffic in rhubarb, though restricted by the Chinese government, is so considerable at this place, that the Russians keep a commissioner and an apothecary at Kiachta to superintend it and to prevent frauds

PART V.

MANTCHOU NATIONS.

CHAP I.

OF THE MANTCHOUS IN GENERAL.

The Mantchous, or Mandjours, form a great nation, or race, differing from the Tartars and Mongols. Their native country is Mandjouria, to the north of China; but many of the Mantchou tribes are dispersed in China and Russia. In Dauria many of them live intermingled with the Mongols.

Like the Tartars and Mongols, these people are addicted to a roving life, but yet they have no dislike to agriculture. Their language, though they have never been perfectly civilized, is very soft, harmonious, and regular. It is remarkable that this language, spoken at the extremity of Asia, resembles in various particulars, those used in the centre of Europe, whence some writers conclude, on not the most satisfactory grounds, indeed, that the Mantchous are of Persian or Indian origin.

Before the seventeenth century, the Mantchous were but little known in history: but at the beginning of that century they acted a conspicuous part, and acquired a place among warlike

nations. An enterprizing man, called Aichin Guioro, but better known by the name of Tien-ming, burning to avenge on the Chinese the death of his father, contrived to bring under his authority the dispersed and wandering hordes of the Mantchou nation, which acknowledged him for their chief or Khan. At the head of these people, otherwise remarkably pacific, he undertook the conquest of the mightiest empire then existing in Asia. He penetrated into the north of China, and there glutted his hatred of the Chinese with conquest and carnage. His sons inherited his vindictive spirit and prosecuted his conquests. but the glory of seating himself on the throne of China, was reserv-

ed for Tchun-tchay, nephew to the successor of Tien-ming. The troubles prevailing in that country smoothed his way to the capital. Before he arrived there, the emperor, having been deposed by rebels, had put an end to his own life. One of the insurgents had usurped his place, but was soon hurled from this elevation, and Tchun-tchay, entering Pekin at this juncture, ascended the throne of China, in 1644. That empire has ever since been governed by the Mantchou dynasty. The conquerors adopted in a great measure the laws, customs, and religion, of the vanquished nation. Many of the Mantchous removed to China; others still rove about to the north of that empire,

and have not availed themselves of the advantages which their ancestors gained by conquest. Most of them are poor ; at least they are strangers to all other wealth than their flocks and herds. Some few indeed cultivate the ground, and there are also tribes which subsist entirely by fishing.

The religion of the Mantchous is Shamanism, which, in the opinion of an eminent French writer, M. Langlès, is the Sumaneism of the Indians corrupted by the rude and roving Tartars. A ritual, illustrated with figures, preserved in the royal library at Paris, and composed by order of a Mantchou emperor, details all the ceremonies of their worship. Their temples are not

spacious edifices like those of civilized nations; they consist of an area planted with lofty trees, in which are erected tents or tabernacles for offerings and sacrifices. Many hordes perform their devotions in the open country, on the banks of rivers or on eminences. The offerings consist of fish, wine, bread and pastils; to these may be added all sorts of quadrupeds, excepting hogs, birds, furs, horns, &c. The Mantchous likewise offer strips of paper and paper-money, which they hang up in a kind of apartment called by them *Koun-ning-houng*, and in the tent or tabernacle of the spirit Cang-si, the Cang-ti or supreme Being of the Chinese.

Since they have become civilized, they

have in their habitations, according to their circumstances, a small table in the form of an altar, and even a kind of small tabernacle, of superior workmanship and highly ornamented, before which they deposit their offerings and perform their daily devotions. They offer besides, a great sacrifice in spring and another in autumn. These two sacrifices are of the highest antiquity, even among the ancient Chinese Shamanists. They are the principal solemnities of their religion, and all its professors are most scrupulous in their observance.

CHAP. II.

THE TUNGUSES.

This nation, one of the most considerable of Siberia, is spread over various parts of that vast region. There are Tunguses on the river Olonetz along the whole of the Upper Tunguska, on the Lower Tunguska, along the sea of Ochotsk, and lastly, in the province of Yakutzk, near the Yablonnoi mountains, which separate Siberia from Mongolia. There must of course be a great diversity in the manners of the inhabitants of so many different coun-

tries; but there are general traits observable in all their tribes.

The origin of the appellation of Tunguses, given to them by the Russians, is unknown. Their identity with the Mantchous is proved by their features, manners, customs, and even language. They have not the flat visage and nose of the Calmucks: their faces upon the whole, though they cannot boast of beauty, are not disagreeable; their eyes are small and extremely animated. They have black hair, and scarcely any beard. In general they are of the middle size, well shaped, and active. Their sight and hearing are remarkably acute. Fischer, in his History of Siberia, assures us, that all the Tun-

guses speak nearly the same language ; and the comparison which he institutes between the Tungusian dialects and the Mantchou language proves that both had one and the same origin.

No people are less attached to their native soil than the Tunguses ; they have in reality no country ; all places where they can find their accustomed food are alike to them. They hunt and fish, and subsist on the produce of these occupations. When the cold is very severe, they retire into the recesses of the forests, whence they issue again in spring : but when the heat of summer becomes too vehement, they seek the snows of the north of Siberia. If the low lands are inundated by a thaw,

the Tunguse ascends the wood crowned hills, and there waits till frost shall again permit him to travel over the snow with his reindeer. To him the advantages of society are of no value. He can support himself without assistance from any other; his acute sight enables him to discover the slightest traces of his game. As he is not nice in regard to the species of animals on which he feeds, he can easily satisfy the cravings of hunger. With him all sorts of quadrupeds and birds are fit to eat; he boils them with wild herbs and roots, and regales himself with the mixture. His apparel consists of reindeer-skins, and a hut of birch-bark screens him from the weather. His primary wants

are thus satisfied; he purchases a girl of her father for a few reindeer, and being now established, all the rest of the world is nothing to him. In summer he lays up a provision for the winter, and dries his game in the sun. He is a stranger to cleanliness, and swallows as dainties, things of which delicacy and decency alike forbid the mention.

Though the Tunguses do not seek society, they are not of an unsocial disposition. When they meet they live together in peace, supply each others' wants, and even manifest virtues which they would not be supposed to possess. It is asserted that if an aged person is left destitute, he is jointly supported

by the whole tribe ; and that an orphan child is adopted by the first family it meets with. Such traits would reflect honour on the most civilized nations.

All the Tunguses are not so rude in their manners as those here described. Some, who possess large herds of reindeer, lead a pastoral life. Those animals constitute their chief wealth, and supply almost all their wants. The Tunguses of both sexes ride them like horses, and use them also as beasts of burden for carrying their furniture and utensils when they travel. For crossing rivers they employ boats made of fir, and covered with birch-bark.

The Tunguses in the south of Siberia have flocks of sheep and herds of horn-

ed cattle, horses, camels, and goats. They display wonderful address in riding and shooting at a mark. Pallas relates, that they will set up an arrow by sticking the point in the ground, and shoot at it with bows, while the horses are going at their utmost speed. The rider urges the horse forward with a whip, and at the same takes out his bow and arrow and discharges the latter, without laying hold of the bridle. He is therefore obliged to guide and turn the horse merely by the motion of his body, and the pressure of his legs and thighs. The spectator would imagine it to be impossible for him to keep his seat ; and yet the arrow which serves for a mark, is infallibly shot away by degrees quite

down to the ground. They will also stand on one leg in the stirrup, turn round and shoot backward, while the horse is going at full gallop.

A Tunguse will with the utmost coolness engage a bear with his bow and spear: and he endures want and misfortune, bodily injuries, and the death of his nearest connexions, with the like composure. Duels with bows and arrows were formerly frequent among them, and took place publicly in the presence of their *darugas*, or elders, who even determined the distance at which the parties were to stand, and gave the signal for discharging their arrows. These affairs must now be kept private.

Among the pastoral Tunguses, some of whom possess herds of two thousand reindeer, polygamy prevails, as it does all over Asia; and the most opulent have so many as five wives.

The dress of the Tunguses consists of a coat of leather or hide next to the skin, breeches, and long boots of soft leather, which are often embroidered and adorned with beads. In summer the two latter articles are frequently made of fish-skin. They wear before a short apron of brown, tanned leather, which is frequently cut into strips. As the coat does not meet at the breast, they have a covering for the bosom which is sometimes fringed with goats'

hair and at others adorned with beads. The more devout also suspend from it a tin idol.

In winter they have warmer boots, of reindeer or elk skin, reaching up to the hips, and having soles of smoked leather. The coat is then of soft reindeer skin, and to give their dress a light appearance, they attach to it a fringe composed of tufts of hair eight or nine inches long. In summer they go bare-headed; but in cold weather they wear caps of skins, especially of the roebuck's, leaving the ears and horns attached to them by way of ornament.

The dress of the women is exactly like that of the other sex, only neater

and cleaner ; and no distinction is made between the costume of matrons and that of virgins.

Many of the Tunguses are tattowed out of vanity on the cheeks, forehead and chin, where lines, curves and other figures are made with threads blackened with soot drawn through the skin, but not left in it. This operation is performed on children, from six to ten years old : the face is violently inflamed by it ; but the dark blue marks are never erased.

We are assured that the Tunguses have not yet acquired a fondness for spirituous liquors ; those only who are neighbours to the Mongols are acquainted with *humiss* or milk-brandy : the

others are content with water, meat or fish broth, or other innocent kinds of drink.

The Tunguses have chiefs, to whom however they allow but little authority. They are elected by themselves; but it is customary to choose from the family of the former chiefs. It is only in time of war that they place chiefs at their head; as they can well dispense with them in time of peace. They fight with the bow and arrow, without stratagem or treachery, attacking their foe by open force and compelling him to defend himself.

They have recourse to various methods, or, rather to various kinds of oaths, for ascertaining the truth. In

In matters of inferior consequence, the accused person must brandish a knife towards the sun, and say: "If I am guilty, may the sun cause diseases to destroy my vitals like this knife?"—In more important affairs, the accused has to ascend a hill which is deemed sacred and to exclaim:—"If I am guilty, may I die, or lose my cattle and my children!" The most formidable oath is when the accused has to drink the blood of a dog, which is slaughtered for the purpose and then burned, and say: "So sure as I drink this blood, I tell the truth; if not may I perish and be consumed like this dog!"

The Tunguses set no value on money or the precious metals, which they give

to their children as playthings. A Tunguse, who had a handful of silver rubles, found in former times upon a Cossack who was killed, gave them all for a *pood* of flour. When the seller, a Russian, manifested his delight at the bargain, the Tunguse went and fetched some more that he had left; and on the refusal of the other to take so large a sum, the Tunguse told him that it was impossible to make good arrow-heads out of that kind of iron.

The condition of the women among the Tunguses is not happier than among the other nations of the East: they are treated as slaves in the strictest sense of the word.

The dead are buried in their clothes,

with their arms and a pipe and tobacco, for all the Tunguses are addicted to smoking. Some however suspend their dead, deposited in strong coffins, between two trees, and bury the hunting implements of the deceased under the coffin. Entertainments are frequently given at funerals and a reindeer is killed for the purpose.

Very few of the Tunguses have embraced christianity. The great mass of them are pagans of the Shaman religion. *Boa* is their supreme god, who rules all the inferior deities, whether good or evil. The evil spirits are called *Bugi*; though merely commissioned to punish vice, yet they delight in afflicting virtue: it is therefore a main principle of Sha-

manism to endeavour to counteract their baleful efforts by sacrifices or exorcisms. Next in authority to *Boa* is *Detatcha*, or *Tirgani*, that is the sun, who is a most beneficent deity. *Pega*, the moon, and *Daunca*, the earth, are also divinities, and as among the Greeks, there are divinities who preside over the rivers, the winds, tempests and in short all the striking objects of nature.

The following fact is adduced as a proof of the absence of bigotry in the religion of these people. A heathen Tunguse went one day into a church at Yakutzk, made a low obeisance to the image of St. Nicholas, and placed skins of black and red foxes, sables and

other valuable furs, as an offering before the saint. Being asked the reason of this proceeding he returned this answer:—"My brother, who is a Christian, was taken so dangerously ill, that I despaired of his recovery. He would not suffer any Shaman to be called to his relief, but implored St. Nicholas to befriend him. I vowed in consequence that if this Christian saint preserved his life, I would bring him the first-fruits of my success in hunting as an offering of thanks. I have killed these animals and here are their skins."—After this explanation the hunter again made his obeisance and retired.

• • The Shamans, or priests, are at the same time physicians and sorcerers.

The Tunguse frequently has recourse to their art and he dreads their power : frequently, too, he hates them, because he attributes to their enchantments the ills that befall him. There are many Shamans of whom it may be asserted that the credulity of the people constitutes all their skill. Their science consists only in a few tricks and a knowledge of the virtues of certain herbs : their frightful contortions make up the rest. Covered with a robe garnished with strips of leather or fur, stuffed serpents, bells, rings, small figures of tin, eagles' claws and other things, as represented in the opposite plate, they appear in public with a drum made of birch or willow, on the head of which



TUNGUSIAN SHAMAN.

Pub^d by R. Ackermann London 1823.

are painted all sorts of figures : the sun, moon, stars, reindeer, serpents, and other objects. This drum they strike with sticks covered with skin : they fall into convulsions, are seized with sudden fits of fury, call forth spirits, attack and put them to flight, predict future events in an obscure manner, like the ancient oracles, and at last frequently fall into a state of complete exhaustion, which lasts for many hours. If they act a studied part, it is certainly the most arduous and the most frightful that can be seen ; and it is scarcely possible to conceive how there can be men bold enough to undertake it : but it would appear that the Shamans, instead of being always jugglers and im-

postors, are themselves frequently the dupes and victims of the part which they perform. The fact is, that children of extreme nervous irritability are selected for the profession of Shamans. They are forced to drink intoxicating liquors, and they are incessantly told of the power with which they are about to be invested, of the influence of the malevolent deities, &c. The nervous system of these wretched pupils being thus constantly excited to the highest degree, and their imagination filled with frightful images, this state at length produces real visions, paroxysms of frenzy, and that state of violent perturbation in which they are seen during the exercise of their functions. It is a species

of epilepsy, the fits of which sometimes last several hours, and after which they remain insensible for perhaps a whole day. To recover them from these fits a bit of reindeer-skin, or a bunch of hair is burned under the nose.

This disease is brought on these people the more easily since the inhabitants of these northern regions have in general very weak nerves. There are Shamans who have been known to fall into convulsions at the sight of an unexpected object, or when they have heard any strange noise, or were touched in some tender part. On occasions of this kind their fury frequently attains such a pitch, that they seize quite involuntarily the first knife, axe or other

edge-tool they can lay their hands on, rush upon the person who caused their alarm, and unless some one hasten to his assistance, dangerously wound or even kill him on the spot.

Sujef, the academician, once saw a young Samoyede Shaman, who was so alarmed because he pointed at him with his finger, that he seized him with both hands and then all at once ran away. By the persuasion of the interpreter he became pacified again. He was afterwards kindly treated, but at the same time a black glove was put on one of his hands; he looked stedfastly at it for some time, and under the idea that it was a bear's paw, in a fit of frenzy he snatched up a hatchet, and would cer-

tainly have done serious mischief to some of the persons present had he not been overpowered. He then ran raving about, striving to shake off the glove, for he durst not touch it with the other hand; and it was not till it was pulled off for him that he became more composed.

This nervous irritability, which nearly borders on madness, is found among the Shamans of the Yakutes, Kamtchadales and Samoyedes, as well as those of the Tunguses. A miserable old age is frequently the consequence of these dreadful paroxysms. All the Shamans, however, have not such delicate nerves, and there are doubtless many, who ably feign sensations which they never expe-

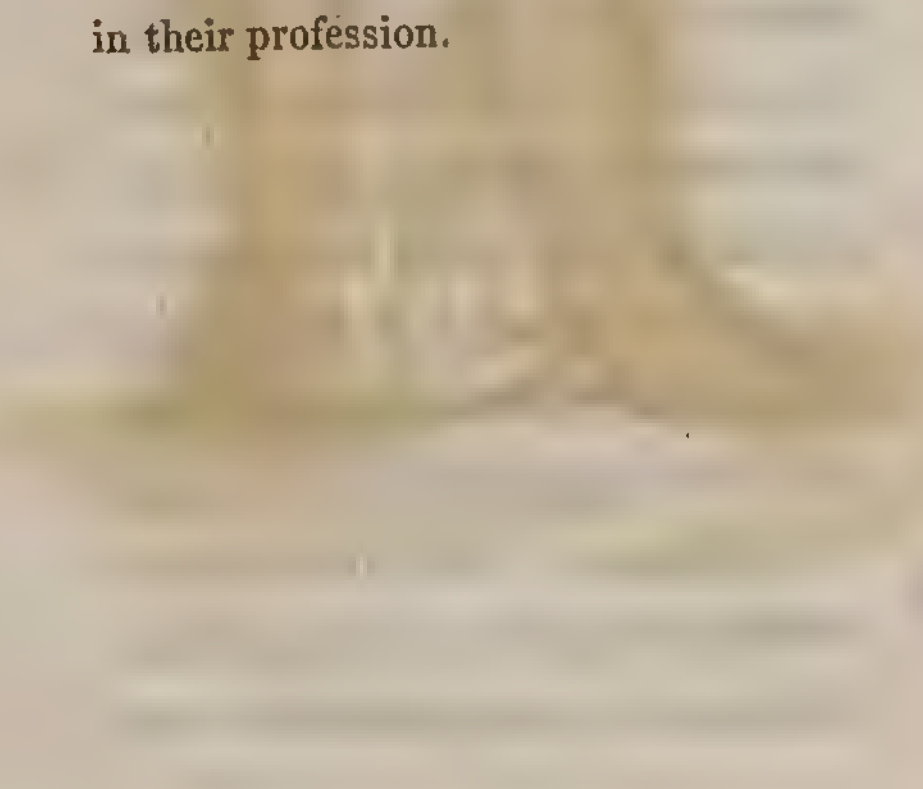
rienced, and who perform in a masterly manner the part to which they have been accustomed from their youth. To appear more exalted they drink an intoxicating infusion of a species of agaric, and then practise their exorcisms, and predict future events.

Many of the Shamans are regarded as conjurers by their own people, and the Tunguses relate wonderful things of their's: but these alleged sorcerers are not fond of exhibiting before Europeans, who watch them too closely and soon discover their tricks. It is an extraordinary fact, that among the Tunguses who have intercourse with the Russians, the Shamans have taken St. Nicholas, who is so frequently invoked by the

latter, for a divinity, and placed him without scruple in their heaven. Georgi relates, that a Tungusian Shaman told him one day, that St. Nicholas had appeared to him in a dream, and he described him in such a manner that Georgi could not help recognizing himself in the portrait. Conceiving that the poor fellow deserved something for this piece of politeness, he gave him some flour. The Shamans subsist chiefly on the presents that are made them. When they are not employed in their official capacity, they make little idols which they sell, or engage in hunting or fishing.

The Tunguses, like all the nations professing Shamanism, have priestesses or sorceresses, who perform the same

functions as the priests. One of these female Shamans is represented in her appropriate costume in the annexed engraving. For this profession young girls whose nervous system is extremely delicate are chosen; they are subject to the same paroxysms as persons of the other sex, and some of them are adepts in their profession.





TUNGUSIAN SORCERESS.

Publ'd by R.A. Hermann London 1823

PART VI.

NATIONS OF UNCERTAIN ORIGIN.

CHAP. I.

THE SAMOYEDES.

The Samoyedes inhabit the northernmost parts of Europe and Asia, extending along the Frozen Ocean from the White Sea to the mouth of the Lena, as high as the latitude of 75 degrees. This immense tract, than which nothing can be more barren, though nearly three thousand miles in length and from three to six hundred in breadth, is sup-

posed to contain no more than twenty thousand souls.

This nation is one of the smallest races on the face of the globe. Whether it be owing to the extreme severity of the climate or to the wretched and scanty fare, the Samoyede is frequently but four feet high and seldom exceeds five. There are nevertheless exceptions: a writer of the last century attests that he saw among them individuals who measured nearly six feet.

It has been very common to exaggerate the ugliness of the Samoyedes; and it is probable that they were meant when it was formerly asserted, that there existed people in the north with dogs' heads. The Samoyede, it is true, has a

large head, small eyes, a flat nose, wide mouth, thin lips, long ears, and the lower part of the face projects: but still there is a wide difference between his face and that of a dog. With these personal recommendations he has a brownish yellow skin, shining with grease, and black bristly hair, which is carefully eradicated by both sexes from every part of the body excepting the head. The women are smaller, and somewhat less plain; but owing to their filthiness, far from tempting.

The ugliness of the Samoyede is nevertheless compensated by other qualities; for it is a mistaken notion that man degenerates with the vegetables in the regions approaching the

pole. Nature, on the other hand loses there none of her force and vigour. Vegetation is rapid; the animals are robust; and such is the precocity of the human species, that it is not uncommon to see mothers no more than eleven years old. The men are endowed with extraordinary strength of constitution to enable them to endure the hardships of the climate. To form some idea of the vigour of the Samoyede, observe him setting out for the chase. Two garments made of the skins of reindeer or other animals, each weighing from twenty-four to forty pounds, protect him from the cold: he runs, though his legs are encumbered with thick boots. At his back is slung a quiver of from fifteen to twenty-five

pounds weight ; a bag filled with flints, tobacco, knives, scissors and other articles, hangs from his girdle, and he carries a hatchet and a bow five feet long : his head is uncovered notwithstanding the severity of the cold. Thus accoutred he goes forth to attack one of the most formidable of animals, the white bear. His intelligence and his sagacity, which are not inferior to his strength, assist him in his combat with the ferocious beast, and he almost always comes off conqueror in this terrible fray. In cases which require less strength, he has recourse to his natural address ; he descries his game at a great distance, runs it down, and hits the bird that is soaring in the clouds.

These are not the people who are sometimes described as feeble and imbecile, placed on the lowest step in the scale of humanity, and leading a wretched life little superior to that of the brutes.

The annexed engraving represents a Samoyede equipped for hunting.

The Samoyede is by no means dissatisfied with his condition: nothing is preferable in his opinion to the independence which he enjoys, and he would not exchange it for the most brilliant establishment that could be offered him in our civilized countries. He abhors our cities, nay every thing that reminds him of our walled houses is hateful to him.

When the Samoyedes acknowledged



SAMOYEDÉ.

Pub^d by R. Ackermann London 1823

themselves tributary to Russia and engaged to furnish the government annually with a certain number of skins, the Russians, on their part, were obliged to promise not to occupy their territory, and never to erect a building of any kind among them. At the period for paying the tribute, the Samoyedes of Asia and the Ostiaks carry their furs to Saritzkoy, and deposit them at the foot of a tree, called the imperial tree, with such honesty, that there is never found any variation either in the number or in the quality of the skins : but, on the other hand, they insist that the Russians also shall punctually fulfil their engagements. About thirty years ago, a chapel similar to that at Obdorsk and a

habitation for two Cossacks were begun to be erected near the imperial tree. The roving Samoyedes and Ostiaks took umbrage, complained of this violation of the treaty, and threatened to burn the chapel, if the building was finished. The Russians nevertheless completed the edifice, and it was actually burned. Another of larger dimensions was then erected and ten Cossacks stationed there as a guard. Not only did it share the same fate as the former, but the ten Cossacks fell victims to this obstinacy. In vain did the Russians build a third chapel, representing to the roving hordes that the edifice was merely designed to afford them better accommodations at their

annual visits. Fifty Cossacks employed to guard it were assailed by a host of natives, and perished by their hands or under the ruins of the building. These hordes then desired that it might be intimated to the Russian government, that if the chapel were rebuilt, they would cease to pay tribute and never come to the place again. The government in consequence waved the point, and perfect harmony has since prevailed between the Russians and the Samoyedes.

A truly singular spectacle is presented by the fair of the Samoyedes and other roving nations, held in the month of February, at Obdorsk, a little above the mouth of the Ob. This dreary

country, covered with snow, is then wholly deprived of the sun's rays: the aurora borealis alone throws a faint light over the atmosphere, somewhat resembling that of the moon in a thick fog, in one of our winter-nights. Let the reader figure to himself a country thus buried in snow, and illumined only by a dim twilight; savage traders, clad in the skins of reindeer, bears or dogs, standing or squatting round fires kindled in the open air to warm themselves, making bargains by the light of a brand; while others, taking frozen provision out of their sledges drawn by dogs and reindeer, warm it on the point of a stick, swallow it almost raw, drink spirits till they are intoxicated, and

smoke incessantly—and he will have some idea of the extraordinary scene exhibited by this almost nocturnal fair, which lasts nearly the whole month of February.

The Samoyedes for many hundred miles round, frequent this fair for the purpose of bartering furs for spirituous liquors, hardware, tobacco and wooden utensils. During the whole time their way of life is uniformly the same: sometimes they go out a-hunting in the environs to procure fresh provisions, the relics of which they give to the dogs which have accompanied or drawn their masters. The reindeer, the elks, or the stags, brought by the traders stroll

about in the vicinity, without receiving any fodder; the poor creatures are therefore obliged to scratch away the snow, to get at the grass underneath it, and to browse the bushes with which the plain of Obdorsk is covered. When the fair is over, those who have attended it part without expecting ever to meet again; for the same Samoyedes seldom return a second year; they would fancy themselves less independent if they were bound to appear regularly at fixed periods at the same spot.

After the departure of the Siberian merchants, and the roving inhabitants of the surrounding country, the place is deserted: two Cossacks only being

left there to guard the wooden chapel which marks the sovereignty of Russia in this remote corner of the globe.

The rovers, on their return to their countrymen, share with them the commodities which they have brought back. At this period the sun begins to make his appearance again in these latitudes, and the people think of quitting their winter retreats. But before they separate they consult the Shamans, called in the Samoyede language *Tadyb*, to learn where the best summer pasturage is to be found, and where they are to meet again the ensuing winter. They collect also the skins destined for the Russians; they appoint deputies to deliver them to the Cossacks; and they again consult

the Shamans respecting the demands to be made that year of the Russians. The Shamans, amid frightful convulsions and contortions, pronounce, in a tone of inspiration, oracles which are received with the highest respect. The return of the light is then celebrated by a general rejoicing, at which they drink great part of the spirituous liquors brought from Obdorsk. Gymnastic exercises are likewise performed in the presence of the Shamans ; some run, others climb trees and spring from branch to branch ; while others discharge blunt arrows at their companions, who avoid them with great agility. M. de Beaumanoir even assures us, that there are some who, after shooting off

an arrow, will pierce it with a second, and that with a third. This story seems rather incredible; but it is certain that the dexterity acquired by savages, who during their whole lives cultivate their bodily powers only, is very great. Dances, bonfires, general hunting-matches and distributions of tobacco and spirits, prolong the festivities. The families are then reviewed; and should there be any which are nearly extinguished, or composed of either very old or very young persons, such are incorporated into other families, who thenceforward consider them as their own kinsmen; and after this humane action, each family collects its

cattle and sets out in quest of summer pasturage.

The chase is at all seasons of the year the principal occupation of the Samoyedes. As they value animals chiefly on account of their furs, they endeavour to catch them alive or to kill them without piercing their skins. If they cannot take them in nets, they shoot at them with arrows having a round knob instead of a point. With this kind of arrow they will hit the animal on the tip of the muzzle and kill it on the spot. When they go out to hunt the white bears, they envelop themselves from head to foot in the skin of that animal. Several of them will go

together, and lie upon their bellies on the snow, looking attentively all round. Their piercing sight soon descries the den of a bear by the vapour rising from among the snow: this is the breath of the animal, which passes through an opening that he makes in the snow for the purpose of respiration. As soon as they have discovered him, they approach softly, seek the entrance of the den and kindle a fire there to compel the animal to sally forth. The bear annoyed by the smoke hastens out, and is caught in the net spread for him at the entrance. Sometimes he is so furious as to break the net and to threaten to tear in pieces his assailants. Undismayed they then

discharge at him their double-pointed arrows, and immediately dispatch him; but the skin of the animal killed in this manner is less valuable, and of course they prefer catching him alive in the net. If the bear be still but young, they take him home and keep him till he has attained his full growth and his hide all its beauty.

The hunting of the bear sometimes becomes a real passion with them, and carries them hundreds of miles from their families: they even go so far as the island of Nova Zembla in quest of this animal. They run or rather fly over the snow with long snow-shoes, like the Norwegians and Canadians.

To catch wild stags they tame one and train it for the chase. This animal, let loose in the deserts by its owner, seeks the wild stags, and when its master comes to disturb them, it runs away, followed mechanically by all the rest, which it conducts into the snares prepared for them near the habitation of the Samoyede.

To the Samoyedes, as to the Laplanders and Ostiaks, the reindeer is the most useful and necessary of animals, since it supplies them with almost every thing they need. Herds of reindeer constitute their chief wealth.

In summer they employ themselves in fishing; but they care very little about fish when it is fresh: a whale, a beluga,

or any other fish, when half putrid, is a much greater treat to them. They will also drink the warm blood of animals.

Like the Ostiaks they name the months after the objects of their hunting and fishery: thus they have pike-month, sturgeon-month, net-mending month, &c.

In their dress the sexes differ so little that it is difficult to distinguish one from the other, especially as many of the men have no beard at all. The coat, of reindeer or other skin, with the hairy side outward, is but short, and fastened with a girdle at the waist. It is put on next to the skin, as they are strangers to shirts and to linen in general. Under the coat they have short



MAMOTTEE WOMAN.

Pub'd by R. A. Kermann, London. 1853

breeches of soft leather, and in summer of fish-skin. Over these are drawn boots of skin, which are tied below the knee. Many have breeches and boots of one piece. In winter only the head is covered; but in summer it is left bare. The dress of the women (see the opposite plate) is distinguished by a little more ornament, by borders of finer fur at the seams, and by the superior neatness with which it is made. The hair is plaited and falls down the back.

Their huts are extremely simple and differ with the season. The summer *yurts* are erected for a time in places where they expect to meet with abundance of fish. They consist of poles of sufficient thickness, placed conically

against one another, and covered with reindeer-skin or birch-bark. In the construction of winter *yurts* more attention is paid to solidity and warmth; for which reasons the lower part of them is sunk into the ground. They choose in general open plains for their places of abode.

The Samoyede buys a wife for a certain number of reindeer; the dearest costs about fifteen. They are polygamists, and the number of wives depends on the circumstances of the husband, who very rarely has so many as five, and commonly but two. The rude manners of these people are particularly displayed in their treatment of their wives. Upon them lies the whole weight of all

the laborious domestic occupations, which, owing to their continual moving to and fro, are equally severe and multifarious. They have to erect the huts, pack the sledges, harness the reindeer, tan hides, cook fish, and attend to the children : and yet these unfortunate sufferers are not deemed worthy of a look, still less of a kind word. They are not allowed to eat with the men, and some dishes, which are considered as particular dainties, for instance the head of the reindeer, they must not presume to taste. . . . They are even regarded as impure and unholy creatures :—thus a woman must not pass a limited space in the hut ; she must not approach too near the fire, which is a sacred object ;

and the place on which she has sat must be purified by fumigation with reindeer's hair. In loading and unloading the reindeer and the sledges, women must not step across the foot-marks of those animals or of the men, but must go round the sledge. But it is at such times when woman needs increased tenderness from the 'other sex,' that these poor creatures are more particularly to be pitied. It is then unlawful for them to touch food, or to hand any thing to the men, or to taste fresh reindeer-flesh. and they are confined exclusively to stale and half-putrid provisions.

If, however, the Samoyedes have not our social virtues, they are strangers to our vices. Each lives as if he existed

alone on the earth: the idea of injuring another, or of anticipating his wants, never enters their minds. The women have not many children: they suckle them a long time, and infuse into them with their milk that spirit of thoughtlessness and insensibility with which they are themselves imbued.

Herder, in his work on the *Philosophy of the History of Mankind*, discovers a great resemblance between the Samoyedes and the Negroes. "The Samoyede," says that eminent writer, "has a round, broad, flat face, black bristly hair, a squat figure and the sanguine temperament of the nations of the north: but the lips are thicker, the nose

is broader and more open, and the beard thinner; and the farther eastward we go from these northern regions, the more we shall find the beard diminish: but the great irritability of their nerves, the premature developement of the female, the black ring round their nipples (if, however, this statement be correct) the warmth of their temperament, and the greasiness of the body in Samoyedes—all these qualities give them a great resemblance to the Negroes. They are probably vestiges of his original constitution, which the severity of the climate has not effaced." From this passage the author would seem to infer, that the Samoyedes are of the same

origin as the Negroes—a notion which we have not found sufficient evidence for adopting.

The religion of the Samoyedes is a gross Shamanism, resembling that of most of the Siberian nations. Were it not for their superstitious terrors, they would be the most careless creatures on the face of the earth. Their language has no analogy with any other; and this circumstance augments the difficulty of discovering their origin.

The Samoyedes in the European part of the Russian empire are confined to the government of Archangel. Its capital, of the same name, is thus called from a convent dedicated to the Archangel Michael. This town, from its

advantageous situation on the White Sea, has for many years enjoyed great prosperity.

Archangel consists of a single street of wooden houses: it has a court of Admiralty, a dock-yard and a stately monastery, which is the residence of a bishop. The immense forests in this government and that of Olonetz are the source of a considerable trade in timber: but as the exportation of larch is prohibited, fir masts are the only articles of the kind which merchants can ship from this country.

The other articles of exportation are potash, caviar, tallow, leather, beeswax, hemp, feathers, pitch, thread, horned cattle, rhubarb, Persian and





WOMAN OF ARCHANGEL.

Pub.^d by R. Ackermann, London, 1822.

Chinese silks, cork, hogs' lard, cordage, furs, &c.

The almost Asiatic costume of the inhabitants of Archangel and particularly of the women, as shewn in the annexed plate ; the magnificence which they are fond of displaying in their gardens ; and the terraces, beautiful vases and trellis-work with which they adorn them, seem to indicate a communication between the people of these parts and the inhabitants of the most genial climates of Asia.

The country, covered with mountains, forests and marshes, is unfit for agriculture, but the industry of the inhabitants increases with their difficulties. They raise numerous herds of horned cattle,

the hides of which are exported to distant parts and which are in great request.

Before the foundation of Petersburg it was by Archangel that Moscow and the north-eastern provinces of the empire traded with the countries contiguous to the Ocean. Hence this town has an Exchange, a stone edifice, that forms a striking contrast with the other buildings which are all of wood.

It was the English who taught the Russians what advantage they might derive from the port of Archangel, previously a miserable fishing-place, and shut up by the ice of the northern seas during a considerable part of the year.

A small English squadron under

Commodore Willoughby having been sent on a voyage of discovery to the north seas, was beaten about by tremendous tempests and particularly annoyed by ice. Willoughby proposed to seek a north-east passage to India and China, but proceeded no farther than Archangel.

Chancellor, who commanded one of the ships, was driven by the winds into a bay near the mouth of the Dwina; he was the first Englishman not only that discovered Archangel, but even that first set foot on the Russian shore. The Russians regarded the new-comers as inhabitants of another world. The Czar Iwan II. who was cotemporary with queen Elizabeth, being informed

of the circumstance, sent for the English officers to Moscow; and his conversations with them gave him the first idea of establishing a communication with England by way of Archangel. The merchants of Novogorod in vain exerted all their influence to induce him to give up this new mart, which was highly prejudicial to their speculations.

The frontispiece to this volume exhibits another of the elegant costumes, for which the females of this remote extremity of the Russian empire are remarkable.

CHAP. II.

THE TCHUKTCHI.

The dreary country inhabited by the Tchuktchi forms the north-east corner of Siberia. It is an extensive tract, intersected on the west by the river Kolyma, which discharges itself into the Frozen Ocean, and on the south by the Anadyr, which falls into the sea of Kamtchatka.

The climate is cold, and the country, covered with rocks and marshes, is barren, destitute of wood, and of the wildest appearance. The summer, which is of but a few weeks duration, seems

calculated to make the inhabitants feel rather the inconveniences than the benefits of the sun; and no sooner is this brief season over, than winter returns for the other nine or ten months of the year. The natives, though inured to the utmost severity of the weather, could not subsist in this inclement climate, where vegetation affords scarcely any resource, did not their reindeer and fish furnish them with sustenance.

The Tchuktchi of the interior have herds of reindeer, and lead an almost pastoral life; but how different from that of the shepherds of Sicily and Arcadia! Smoky huts, constructed of whalebone and skins of animals, or caverns hollowed out of the rocks and



T'SLUKTOHI HUNTER.

Painted by Mr. J. H. R. Smith.

inhabited by several families ; ferocious people, with hideous faces, covered with fantastic figures ; bare rocks, and boundless plains of snow, are the dismal subjects which the poet would here find for his idyls.

In their half savage state the Tchuktchi are not destitute of good qualities ; they are brave and industrious ; but a European would scarcely be able to live in their country, were even the climate less severe. The annexed plate represents a Tchuktchi hunter clothed in skins of sea-horses, sea-cows, and other varieties of the *phoca* genus. The inhabitants of the coast are much engaged in fishing, and particularly in catching whales and the amphibious

animals above-mentioned. They have canoes resembling those of other Siberian nations, each carrying from eight to twelve men. Several of these companies generally go out together, but they seldom venture far from the coast on account of the small size of their boats: hence the whales they take are commonly young ones, the full-grown fish keeping out at sea. As soon as a whale makes its appearance, the fishermen endeavour to wound it with their harpoons and to drive it towards the shore. The fish, weakened by the loss of blood, pursued by the boats, and terrified by the shouts of their crews, dashes away to the shore, where it is dispatched by its pursuers, who divide

the flesh, blubber and bone. The flesh they eat; with the bone they construct the frame-work of their huts and their boats; the blubber serves them for oil, and mixed with moss it yields light and heat: for this is the only kind of fuel that the Tchukchi can procure, owing to the total want of wood in their country.

The rest of their food consists of wild herbs and roots, and the flesh of the wild reindeer which they kill in hunting. They drink water, either pure, or in which the intoxicating species of agaric, called *agaricus muscarum*, has been infused.

The opposite plate represents a man in a hunting-dress with an outer gar-

ment, formed of a number of pieces of reindeer-skin cut into squares: the collar is also square and stands up high above the head. The purpose of this collar is to conceal the hunter when he is looking out for game, or to shelter him from snow when driven in an oblique direction. Sauer asserts, that this appendage serves also as a defence for the head in war. The warriors have their arms tattooed in such a manner as to indicate the number of the enemies they have killed and of the prisoners they have taken.

The women dress in skins and generally go with one side of the bosom uncovered. In this rude costume their fondness for finery is displayed in their



TSHUKTSHI MAN.

Collected by Hermann von der Pfordt



TCHUENTSCHI WOMAN.

Pub^d by R. Sauerbrey London 1823

necklaces of beads, in their ear-rings and the strings of beads appended to them and in the tattowing of the face, arms and thighs, in all sorts of whimsical patterns. They wear the hair in tresses, one of which falls over each shoulder. See the engraving.

The Tchuktchi are divided according to their way of life into the stationary or such as have permanent abodes, and the roving or reindeer Tchuktchi. The latter consider themselves as far superior to the former, because they are more independent, and therefore give them the contemptuous appellation of *old women*. Though the earlier Russian accounts describe these people as small in stature, and having large

heads, like one of the tribes of the Eskimaux, we now know that they were erroneous. We are assured both by Cook and Sauer that they are tall and stout, and that they even despise persons of low stature.

They possess no utensil or implement of iron, and use no metal whatever. They employ sharp stones for knives, and the pointed bones of animals or fish for awls. Their domestic utensils are all of wood or leather.

They eat neither flesh nor fish raw, but dry both in the smoke, and never milk their reindeer. Though some of them possess ten thousand head of these animals, and there are even in-

stances of an individual having fifty thousand, yet nothing but extreme necessity can oblige them to kill one when in health. They nevertheless eat without repugnance such as have died a natural death. These people are so inured to cold, that in their huts the flame of a lamp is almost sufficient to keep them warm.

The Tchuktchi are regarded as the wildest and most uncivilized race of people in Siberia. They deem it unlawful to rob or murder persons belonging to the same tribe as themselves: with this exception, such actions are not only deemed allowable but even glorious and honourable. A mean opinion is enter-

tained of a young female who never committed theft, and till she has given proofs of her talents in this line, she will not obtain a husband. To attest any thing upon oath or by solemn protestations, they call the sun to witness that they speak the truth; and when vanquished by their enemies they give their priests as hostages for their submission.

Part of the Tchuktchi only may be considered as subject to Russia, and pay tribute to that power. Their number is estimated at about 3500 bows, or fighting men. Constantly at war with the Koraiks, they would long since have exterminated the latter, but for the

interference of the Russians, who themselves live in continual alarm in the *ostrogs* erected for the purpose of commerce in this land of desolation.

CHAP. III.

THE KORAIKS.

The Koraiks are another half-savage nation whose origin is unknown. They inhabit the eastern part of Siberia and are dispersed in several districts, especially along the rivers Anadyr and Olutor. Their manners, language and religion resemble those of the Tchuk-tchi, Kamtchadales and Aleutes. It is possible that all these nations may be descended from the same stock.

The name of Koraik is derived from the word *Kora*, which, in the language of these people, signifies reindeer:

that animal is in fact their only resource. They keep large herds of reindeer and lead with them a roving life. They construct tents of poles and reindeer-skins, where they live in winter in so dense a smoke that they can scarcely distinguish one another. It is probably to this smoke and to the dazzling reflection of the snow, that the contraction of the pupil and of the whole orbit of the eye among the Koraiks must be attributed. With these small eyes are associated a short and somewhat snub nose and a wide mouth. The faces of the women, though extremely plain, would still be tolerable, if they, as well as all the rest of their bodies and garments, were not covered with dirt.

Their filthiness renders them absolutely disgusting to a European. From the humiliation in which these women live, they are dull, slow, and stupid. A desire to please never enters their thoughts, and all their actions are confined to the service of their husbands.

There are nevertheless some tribes the women of which are no strangers to coquetry, since they paint themselves white and red, and bestow great pains on the decoration of their persons, in order to attract the notice of strangers.

All the Koraiks are not rovers : some dwell in huts and are stationary, and these subsist by hunting and fishing. Their dress consists of coarse cloth bordered with fur, and both men and

women wear boots of reindeer-skin. The Koraiks in general set a high value on furs, which are extremely useful in defending them from the cold; and some of them amass a great quantity of skins which they keep in coffers.

The religion of these people is a gross Shamanism. Among the roving Koraiks there are some who have no religion, and scarcely any idea of the existence of a Supreme Being; but all of them believe in evil spirits and dread their influence. A Shaman, provided with his drum, is their protector against these malevolent beings. The stationary Koraiks worship Khoutkou, the god of the Kamtchadales, and celebrate with the latter an expiatory festival

which lasts a month, but of the origin of which they are utterly ignorant. Sometimes they sacrifice a reindeer or a dog, without knowing to what deity.

The Koraiks marry several wives, and the rich have one with each of their herds. To obtain a wife, a man serves his intended father-in-law for a stipulated time, or endeavours to carry off the girl.

The whole Koraik nation seems to comprise not more than two thousand individuals. They repair annually with the Tchuktchi to Ichiginsk, for the purpose of trafficking with the Russians.

In winter they travel in sledges drawn by reindeer. They guide these animals by means of a thong, to the end of which

is fastened a kind of comb, which, striking on the neck of reindeer, pricks and urges it forward. Sometimes they will harness two abreast, and in this manner go one hundred and fifty miles a day. In summer they travel on foot, not having the ingenuity of the Tunguses, who have made these animals serviceable for riding upon.

The roving Koraiks are much more savage, ferocious and dangerous than their stationary brethren. They frequently live by plunder. Before they attack a hamlet, or even a party of their own countrymen encamped in tents, they intoxicate themselves with a decoction of agaric, by way of heighten-

ing their courage. Their arms are bows and arrows, lances and clubs; and the whole of their military tactics consists in surprising their defenceless adversaries.

They are jealous to excess of their wives, whom they treat in the most brutal manner. They burn their dead, a practice less frequent among the stationary Koraiks. They form a pile to which the deceased, attired in his best clothes, is conveyed on a sledge drawn by a reindeer. His arms and all his utensils are consumed along with him. The reindeer employed to draw him is killed towards the conclusion of the ceremony: the party feast on the flesh,

and throw what remains into the fire. Some time afterwards they hold a festival in commemoration of the defunct, when another reindeer is slaughtered for an entertainment.

CHAP. IV.

THE KAMTCHADALES.

Kamtchatka is a long peninsula on the east side of Siberia, divided from north to south by a chain of mountains, some of which are volcanic and give rise to hot springs. A winter of ten months prevents grain from coming to maturity, and thus deprives the natives of this country of bread; but nature has made amends for this want by many advantages, and the condition of the Kamtchadales is not so wretched as might be imagined. The fogs from the sea and perhaps also the hot springs moderate

considerably the severity of the cold. Various kinds of sea-weed furnish the inhabitants with a vegetable similar to cabbage; the root of a species of lily when pounded supplies them with bread, and nettles with hemp and flax. For fruit they have berries of several sorts. The sap of the birch-tree serves them for wine and beer; but what they possess in greater abundance than any other country, and constitutes the principal part of their food, is fish. Salmon of delicious flavour, herrings and seals, ascend the rivers, almost all of which abound in burt, soles, pike, eels, cod and lamprey. On the coasts are caught whales, bears, seals and beavers and they are frequented by multitudes of

water-fowl, the eggs of which afford a treat to the Kamtchadales. If they want furs they have but to go in chase of the bear, the fox, the sable, the ermine and the hare. The larch, the white poplar, the birch, and various shrubs, furnish them with wood. Horses they cannot use but for ploughing : and they keep very few reindeer, and train dogs to draw their sledges. An equipage of this kind is represented in the engraving.

The sledges to which dogs are harnessed are so light as to weigh no more than a few pounds. The two pieces on which the sledge glides along over the snow, and on which the vehicle rests, are made of birch-bark dried and rolled



Reminiscence in Snow Shoes.

Sketch of Winter Work.

up. They will carry in general a load of six or seven *poods*, or about two hundred weight : but some are so strong as to carry from twelve to fifteen. These are larger than the others. All the sledges are very high and have room for one person only and his baggage. They are drawn by ordinary dogs. The dogs of the Kamtchadales have a great resemblance to wolves, from which indeed it is sometimes difficult to distinguish them. It is no trifling task to provide food for so many hungry beasts : especially as it is necessary, during the short summer of this country, to lay up all that is required for winter. For this purpose the Kamtchadales dig large pits, which they fill with dried fish and

offal. It is a great mistake to believe with some authors that the dogs of Kamtchatka catch live fish for themselves in the rivers: if they had no other food they would soon be starved. A Kamtchadale in good circumstances keeps about thirty of these animals; when winter comes on he kills part of them for the sake of their skins, which are some of the best that he can procure.

It is an erroneous assertion of travellers that the dogs are suffered to go at large during the summer, and caught again in winter to be harnessed to the sledges. The dogs trained for draught are tied up and fed the whole year round. When travelling nothing is

given to them but dried fish, a stock of which is always carried along on a journey. Only four or five dogs are harnessed to the ordinary sledges: those of the larger kind require eight or nine. M. Lesseps set out from Bolcheresk with a caravan of forty-five sledges, to one of which were harnessed forty-eight dogs; his own had fifteen. Out of three hundred dogs which started with the caravan, only twenty-seven in a serviceable state arrived in six weeks at Poustaresk: all the others had perished of hunger and fatigue. Some had been devoured by their companions in misfortune, and their masters had great difficulty to defend themselves against their voracity. M. Lesseps then pro-

ceeded alone in a sledge drawn by seven dogs. On his arrival at Ichiginsk, these were completely knocked up, and he was obliged to take reindeer to get to Ochotsk, after travelling with dogs about eighteen hundred miles. They go at the rate of about six miles an hour.

In Kamtchatka, the men drive themselves, but women and strangers are obliged to have a person to drive for them. A great deal of practice is requisite for the management of such an equipage. The dogs, when once a-going never stop till they are exhausted or reach some habitation; keeping on the trot over hills and dales, along precipices and rivers. Hopeless is the condition of the traveller who has the mis-

fortune to be overturned and cannot disengage himself from the sledge ; it is a thousand to one that he is dashed in pieces in the space of a few miles ; and the driver, who cannot govern his dogs is obliged to let them run after a fox or other game and carry him ever so far out of his track. It rarely happens that a single sledge undertakes a long journey alone, it would be liable to so many accidents · but when two travel together, they can at least render assistance to each other. The dogs are guided by means of a long stick shod with iron at one end, and provided at the other with several rings. A skilful driver manages them by words without having recourse

to this stick. They pass the night at any habitation they chance to meet with, under the shelter of a rock, or upon the bare snow. The Siberian dogs have a very sharp scent, and smell at a great distance the smoke that issues from a habitation. If the traveller loses his way, the best thing he can do is to let them take their own course, and he may be almost sure that they will carry him to some dwelling.

It is not the Kamtchadales alone who travel in sledges drawn by dogs; this practice is common throughout almost all Siberia, especially among the Samoyedes and Ostiaks. The latter harness from six to twelve dogs to a sledge

so light that it may be lifted with one hand, and scarcely leaves any mark on the snow.

The Kamtchadales call themselves *Itetmaen*. Their number has been considerably reduced by the small-pox, though they are acquainted with and practise inoculation. It is estimated that the peninsula, though as large as the whole island of Great Britain, contains scarcely four thousand native inhabitants. They live scattered in families on the banks of the rivers and streams and on the sea-coast. In winter one large subterraneous apartment serves to lodge the whole family, consisting sometimes of thirty, forty or fifty persons. The descent into it is by

the trunk of a tree in which holes are cut to admit the foot. Nothing can equal the filthiness and stench of these horrible abodes, lighted and heated by lamps fed with train-oil. In summer they remove to small wooden huts, elevated upon posts as a protection against foxes and hungry dogs, attracted by the insupportable smell of putrid fish.

These miserable people, among whom one would expect to find the primitive innocence of mankind, are as corrupt as if they had gone through all the stages of civilization, and give themselves up without reserve to the indulgence of the most disgraceful and criminal propensities.

The Kamtchadales are short, squat

and stoutly built. They have a large head, a flat, broad face, prominent cheek-bones, and a rather flat nose like the Calmucks; so that upon the whole their physiognomy resembles that of the Mongols. Like the latter too they have black hair, hollow eyes, and slender legs and thighs. The women are not wholly destitute of attractions. They have a delicate skin, black hair and eyes, a ruddy complexion, small hands and feet; and their whole figure is by no means disagreeable.

The costume of the Kamtchadales consists chiefly of an upper garment resembling a carter's frock, with a depending cape and wide sleeves. In front hangs a piece of dog's skin for

covering the head at night. This garment reaches to the knees; is commonly of reindeer or dog-skin, and for the sake of finery, bordered with dog-skin, having long white hair, and adorned with hanging strips of seal-skin or other fur. Besides this, they have an under-garment, which is now generally of linen. These garments and also breeches of leather are worn by both sexes. The women formerly covered the head in winter with caps made of feathers, and in summer with wooden hats, like those of the natives of the opposite coast of America; but they are now becoming accustomed to the Russian caps. They wear the hair plaited into several tresses. The shoes

and boots are made of the skin of the seal and sea-lion; the latter of which furnishes very durable soles. The clothes of the rich are much more neatly made of various kinds of costly fur, and an upper garment of this sort will cost one hundred rubles. The women imitate the Russians so closely, that they not only paint their faces, but wear silk stockings and morocco-leather shoes.

The principal occupations of the men, besides the building of their habitations, consist in hunting and fishing: but, owing to their natural slothfulness and the decrease of the animals which yield fur, the chase is gradually becoming less and less productive. The last plate

(opposite to page 216) represents a Kamtchadale going out a-hunting in snow shoes.

The women here, as among all the rude nations, are mere slaves. Besides the cooking of food, they are engaged in making the wearing-apparel, shoes and nets; for which they spin the hemp from nettles; they prepare furs and tan leather. In the erection of huts, the covering-in of the roofs falls to their share, and they make mats for sleeping upon and baskets of different kinds.

These various services of the female sex ought to give it a double claim to the kindness of the other. Such considerations, however, are of no weight with the Kamtchadale. He marries

several wives, and abandons them when he thinks proper. As the women, under the harsh treatment they experience, seldom wish for progeny, it is not surprizing that many of them should resort to the means of preventing it: but since christianity has been adopted by the majority of these people, these atrocious practices are falling into disuse. It is true, indeed, that they have little of christianity but the name; they still retain their former superstitions, and among the rest their sorcerers or Shamans.

In treating of the Yakutes we have taken occasion to describe some of the extravagances of Shamanism and its professors. These prevail nearly to an

equal extent among the Kamtchadales who still have their sorcerers of both sexes. Some of these, having their heads adorned with reindeer's horns and bells suspended from the ears, employ the thigh or jaw bone of some large animal to beat the magic drum which they employ in their incantations.

CHAP. V.

NATIVES OF THE ALEUTIAN ISLANDS.

The Aleutian Islands form a kind of chain, which, commencing at Point Alashka, on the coast of America, stretches across towards the peninsula of Kamtchatka. These islands are valuable to the Russians for the abundance of polar foxes and marine animals, such as bears, beavers, sea-lions, sea-cows, whales and otters, and also the great quantity of copper which they contain. One of them has been denominated Mednii Ostrow, or Copper Island, from the abundance of that metal discovered

in the gravel in kidney-shaped lumps. Another is called Behring's Island, after the commander of a Russian expedition, who was sent to Kamtchatka and died in this island in 1741. The latter has scarcely any inhabitants but polar foxes. Ships sent out for the purpose of fishery generally touch there, before their return, to lay in a stock of fresh meat, especially that of the sea-cows. The island of Attak, which is as large as the preceding, has good harbours, into which the sea carries great quantities of drift-wood, as if to supply a necessary which Nature has denied. Blue foxes are not uncommon in this island.

The Islands of St. Andrew form part

of the Aleutian chain. Surrounded by shoals and broken rocks, they exhibit a picture of sterility, containing only stunted shrubs and roots. The sea furnishes the natives with their subsistence, and it is solely for the purpose of fishing and hunting that they are visited by the Russians.

All these islands were not formerly so deserted as at present. Their population seems to have greatly diminished since the Russians took possession of them; and at present it is computed not to exceed eleven hundred souls.

It is evident from the accounts of Billings and Langsdorff that the tyrannical conduct of the Russian hunters, or the agents of the American Company,

is the principal cause of the decrease in the population of these islands.— They are so completely enslaved by the Company that they are obliged to buy of it their boats, the bones for their arrows and even their clothes, and to give up to it all they take in hunting. Langsdorff expressly observes, that it is a revolting spectacle to see these poor creatures wandering about naked and famished, while the Company's warehouses are full of provisions and wearing apparel. The lowest of the Company's agents makes them feel the weight of his authority, maltreats them, employs them in hunting, and even disposes of their lives as he pleases. Whether any measures have been taken

by the Russian government, since the publication of Langsdorff's work, for correcting this horrid system of oppression we are not informed.

The natives of the Aleutian Islands are neither so savage nor so stupid as the Siberian nations situated under the same latitude. Their utensils, their canoes and their garments are made with taste and with great patience, and frequently display the combinations of a thinking mind. Their canoes called *baidars*, resemble the boats of the Greenlanders, and the largest are not capable of containing more than three persons. The smaller, or the ordinary canoes, are calculated for one only. These boats do not weigh more than

thirty pounds. The frame is made of whalebone or drift-wood ; this skeleton is covered all over with seal-skins, which fit so closely round the body of the fisherman who sits in the middle, that at a distance, the boat and the man appear to be of one piece. Neither rain, nor sea-water can penetrate this singular vessel. If the waves upset it, which is no uncommon thing, the navigator rights it in a moment, recovers his equilibrium and pursues his course. When he has finished his expedition, he throws his vessel over his shoulder, and carries it home, together with his arms, his nets, and the fish he has caught. The lines used by these islanders for fishing are made of a long tenacious

sea-weed, and their hooks of bone. For hunting they have darts painted blue, black, white and red. Their own mountains yield these colours, and they mix them up with fish-oil. They have no other occupations than fishing and hunting.

Like all uncivilized nations they are extremely superstitious, and they are shy of admitting strangers to their religious ceremonies, because they imagine that the latter have no other object than to learn their mode of worship, and to employ it for the purpose of depriving them of the protection of the spirits. Thus all that Billings could ascertain respecting their religion dur-

ing his visit to these islands was confined to the following particulars :—

They call God *Aghocok*, and believe in the existence of dæmons or *koughas*, of whose influence they are constantly in dread. They have magicians, but they never show themselves to strangers. Since the Russians took possession of the islands, they imagine that their *koughas*, being obliged to submit to the Russian *koughas*, have given them up to slavery. They hold a yearly festival accompanied by a masquerade ; and the ornaments used by them on this occasion seem to be considered as talismans.

The men pluck up the hair of the

beard, and the women by tattowing give themselves the appearance of having mustaches. The fat of whales and seals is their favourite food, and they greedily drink the oil of those animals. The number of wives depends on the circumstances of the husband; and if he cannot provide for all, he sends some of them back to their parents. In times of dearth he will gladly barter away a wife for a fish or a leathern bottle of train-oil. Sometimes too one woman will live with two husbands, or leave a second or a third husband to return to the first with all her children. Langsdorff even asserts, that these islanders exchange wives, and are addicted to still more odious practices.

As to modesty and decency they have not the slightest notion of either.

As these islanders never think of cultivating the soil, they have scarcely any idea of property, but it is possible that their sentiments on this point may soon alter. The Russians have planted potatoes and other vegetables; and it is said that they are beginning to thrive. Patience and industry may perhaps succeed in rendering these islands productive in spite of the climate. The natives will not then slight the soil which has hitherto yielded them nothing; and when they become acquainted with new physical wants, they will also be convinced that their intercourse with the Russians must tend to enlighten their minds.

A new race of people, which is likely to be less savage than the original natives, is moreover springing up in these islands : these are the offspring of the Russian hunters and Aleutian women ; they have the national features but conjoined with a ruddy complexion and light hair. It were much to be wished, that the Russian American Company would endeavour to excite in these islanders a disposition for the social virtues, in return for the services which they render to its commerce : instead of being detested as at present for its barbarity, it would then ensure the blessings of mankind.

CHAP. VI.

NATIVES OF THE KURILE ISLANDS.

The Kuriles form a long chain to the south of the Aleutian Islands, from the southern extremity of Kamtchatka to Japan. Apparently of volcanic origin and liable to frequent earthquakes, these rocky islands exhibit in general but few traces of animated nature. Some produce a few stunted trees, but others are wholly destitute of growing wood. We are assured, however, that the southern islands of this archipelago have a much less dreary appearance, and that they produce various excellent

kinds of timber, bamboo, grapes, lemons and other fruits of the warmer climates.

Matmai, the largest of these islands, is covered with fine forests. Throughout the whole archipelago are found various species of foxes, bears, wolves, goats and other quadrupeds. On the coasts are caught the same amphibious animals and sea-fowl as in the Aleutian Islands.

The Kuriles are inhabited by two different races of people: the northern by Kamtchadales, who forsook their country when it was subdued by the Russians; and the southern by Ainos, or native Kurilians.

Several of the northern islands are uninhabited; for instance, Raschkoka,

which is quite deserted on account of the incessant ravages occasioned by the eruptions of its volcano. The volcano in the island of Tchirinkoutan is also incessantly emitting smoke. The volcanoes in the other islands are extinct.

The natives subsist on fish, birds and roots; and what tends to alleviate their wretched state is, that these means of subsistence are abundant. If Nature has not given them any great variety of alimentary substances, they can at least procure such as they have without much trouble. Flocks of birds and shoals of seals and other marine animals frequent their shores; and yet the population of this part of the Kuriles does not appear

to exceed five hundred souls. From the island of Urup to that of Matmai we find the inhabitants to be Ainos, the aborigines of this archipelago. Their number is perhaps smaller than that of the Kamtchadale islanders, and is daily diminishing.

The Ainos are one of the mildest races on the face of the earth. Captain Krusenstern, who visited them in his voyage round the world, gives a description of their character and manners which perfectly justifies the good opinion expressed by other voyagers.

The Ainos, says Krusenstern, are all nearly of equal height, not exceeding five feet four inches. Their complexion is so swarthy as to approach to

black: they have bushy beards and black, lank, coarse hair, in which respect they resemble the Kamtchadales, but their features are more regular. The women are extremely plain. Their dark colour, hair as black as jet hanging over the face, lips painted blue, tattowed hands, and inattention to cleanliness in their apparel, produce no very agreeable impression. This observation applies at least to the women we had an opportunity of seeing at the northern extremity of the island of Yesso. In the bay of Aniwa we saw some who were younger, and might pass for not very ugly: but I must confess that the impression they made upon me was not more favourable. I must

however do them the justice to state that they are exceedingly modest, and that in this particular they form a striking contrast with the women of Nukahiwa and Otaheite. Nay their modesty was carried to timidity, perhaps owing to the jealousy of their husbands and the vigilance of their fathers; for so long as we were on shore, the men never quitted for a moment the huts in which their women were assembled, and were extremely uneasy when our draughtsman was taking the portraits of some of them. The characteristic trait of the Aino is the gentleness expressed in his countenance, and as far as we could observe the actions of these islanders, they perfectly corresponded with their

looks. Their mien and even their gestures had something noble and simple. They were utter strangers to that rapacity and thievish disposition, which are general vices of the southern islanders of the Eastern Ocean. In Romanzoff Bay, they brought us fish on board the vessels without demanding any payment for them. Delighted as they were with our presents, they nevertheless refused to consider them as their property, till we had given them the most positive assurance that they might keep them.

The dress of the Ainos consists in general of dog and seal skins. In the bay of Aniwa, all the Ainos were habited in skins: the whole of their apparel, even to their boots, was of seal-skin. The

women were dressed in the same manner. . . The Ainos of Romanzoff Bay, with two exceptions, wore a garment of yellow stuff made of the bark of trees.

Most of them went bareheaded; the others had pointed straw hats. The women, young and old, wear no head-dress. As I have already observed, they stain their lips blue, a custom which appears hideous to us Europeans, who are accustomed to the beautiful roseate hue of nature. Several of the men wore common brass rings in their ears.

The huts which we visited, had but one large apartment with a great fireplace in the middle. The whole family was huddled round the fire. Their furniture consisted of a large bed covered

with a Japanese mat, and several vessels and chests. Their utensils were of Japanese manufacture and almost all varnished. The interior of these habitations indicated a certain affluence, which is not observable either among the Kamtchadales, the natives of the Aleutian Islands, or the wretched inhabitants of Kadiak.

The heaps of gutted fish which we remarked were rather disgusting, but it must be considered, that their existence depends in some measure on fish, for they seemed to have no other sort of food. On this account their huts are almost always built near the shore.

We perceived no trace of agriculture, no plantation of culinary vegetables,

nor any kind of poultry. As to domestic animals they have none but dogs; of these they keep great numbers which they use for drawing sledges; and they clothe themselves in their skins. In all the houses we found also a young bear, to which a particular place is allotted. One of our officers, wishing to buy one of these animals, offered a cloth surtout for it; but though the Ainos set a high value on cloth, yet the owner of the bear could not be induced to part with his favourite.

Our stay among the Ainos was too short for us to make any inquiries concerning their government and religion. In a family of about ten persons which

we visited in Romanzoff Bay, we found the utmost harmony and perfect equality. None of them appeared to be the chief, and the elder arrogated no authority over the younger members: there was no noisy conversation, no immoderate laughter; kindness and complaisance influenced them in all they did, and towards us they were civil and attentive. All their good qualities they owe to nature alone, for civilization has not penetrated to these isles. I therefore consider the Ainos, adds Captain Krusenstern, as the best disposed race of people that I am acquainted with.

The natives of the Kuriles, particularly those of the Isle of Yesso, were formerly designated by the epithet of

hairy. Those whom the Russians examined were not more hairy than Europeans. Their bushy beards probably gave rise to a notion that their whole bodies were covered in a similar manner.

CHAP. VII.

NATIVES OF THE FOX ISLANDS.

The Fox Islands form the eastern extremity of the Aleutian archipelago. They derive their name from the white, blue, red, and black foxes, with which they abound, and which are eagerly sought after by the Russian hunters: hence these islands are more frequented than the rest of the archipelago to which they belong. Some of them produce poplars, willows, firs, and other trees; but most have no other vegetation than bushes and grass. Hot springs and traces of volcanoes are

found in several. Their population amounts to about two thousand souls, and would be more considerable but for the frequent wars of these islanders.

The natives pay annual tribute to Russia, not all at once, but two or three hundred each year. Out of eighty families which inhabit the isle of Unmak, there are but few that pay the imposts. The isle of Akoun contains fifty tributary families. The isle of Kadiak is inhabited by a particular race, called Kanagist, who still use hatchets and knives of flint.

The most remarkable of all the Fox Islands is Oonalashka, which, thirty years ago contained upwards of one hundred families, but now has not

perhaps half the number. The more recent accounts of Billings and Langsdorff have made us tolerably well acquainted, if not with the soil and produce of this island, at least, with its inhabitants. In the subjoined particulars of their manners, we shall follow these writers, merely adding a few remarks to their statements.

The natives of Oonalashka and of the isle of Sithanak, hold an intermediate place between the Mongol race and the American. They are of the middle stature, have a round face, swarthy complexion, small nose, black and very coarse hair, and allow the beard to grow on the upper lip only. The cartilage of the nose and the lower



FIGURE 8. FROM FOX ISLAND.

By permission of the Hon. Secy. of War.

lip are perforated; and small bones are run through, or strings of beads suspended from them, as represented in the annexed engraving. These are universal ornaments among the islanders of Oonalashka. The women wear rings and ear-pendants of bone or beads, and bracelets of black seal-skin: they have similar ones round the ancles, and tattow themselves with elegance on the chin, arms and cheeks. They cut the hair short before, and tie the rest in a bunch at the back of the head.

The costume of the men is a garment in the shape of a carter's frock, composed of bird's skins with the feathers on. The reflections of the feathers

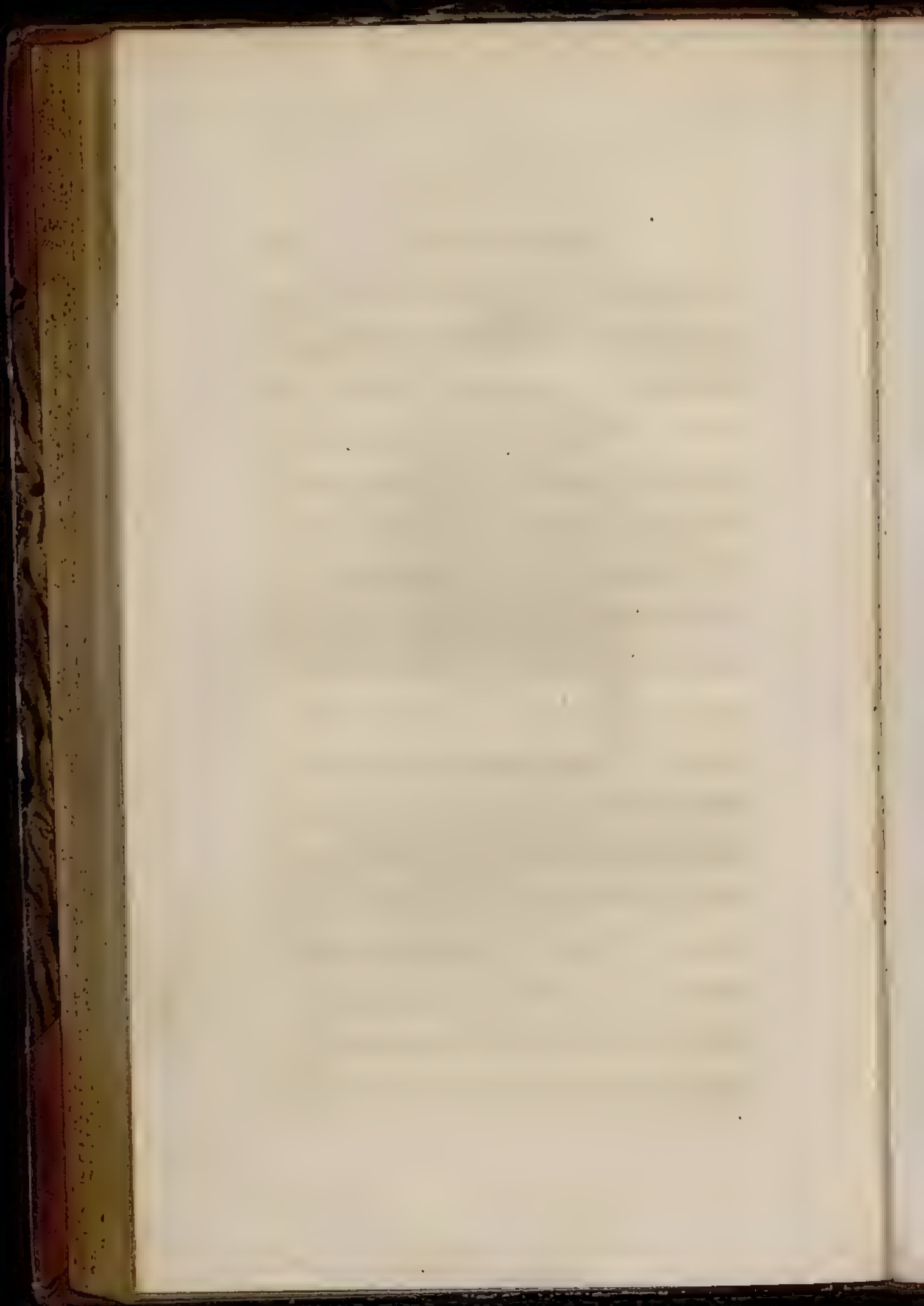
and their exquisite tints, green, blue and black, produce a brilliant effect ; and they are sewn together with such admirable neatness as to appear externally to be a single piece. This habit is at once warm, and elegant. The women wear a similar garment made of the skin of the ice-bear, or of some other amphibious animal, with the hair turned outward : to which they add, by way of finery, a collar adorned with glass beads, and small stripes of leather also decorated with glass beads or bills of sea-parrots. These fillets are fastened round about the robes. See the opposite plate.

In rainy weather or when they go to sea, the Oonalashkans put on a robe



WOMAN of OCHIA LASHKA.

From a drawing by J. G. R. S. 1851.



made of the intestines of marine animals, which is extremely light, almost transparent, impermeable to wet, and which produces, according to Billings a very pleasing effect. It has a hood which is fastened to a wooden cap, adorned with sea-lions' whiskers and beads.

From this description it is obvious that foreign countries are not laid under contribution for the apparel of these people. Their islands furnish them with every thing, and yet their dress is both brilliant, convenient, and useful. With the skin of the seals they make garments, carpets, shoes and various utensils; they eat the flesh and burn the oil, either to warm themselves, or to light their subterraneous habitations.

The skin of the neck of this animal is turned by them into boots which never admit water; and its stomach serves them for a bottle.

The points of their arrows are made of the scoria of lava or bone. The former are used in killing whales and the large amphibia, and the latter in hunting smaller animals. They have another sort for birds. To those employed in fishery, which are real harpoons, they attach a seal's bladder, to prevent their sinking to the bottom of the water, and a cord very curiously made of goat's hair and small red feathers. They do not use a bow to discharge their arrows like other nations, but propel them by means of a board

which strikes the end of the arrow. Inconvenient as this process seems to be, these islanders seldom miss their aim. Each arrow has a particular mark, by which a good hunter distinguishes his own weapon, when several of them aim at once at the same animal. With these people a skilful hunter is a man by way of eminence.

The animal kingdom supplies all their wants, needles and thread not excepted. Their thread is the nerve of the seal: they make it of different thickness, the finest being as small as a hair. The wing-bones of the sea-mew furnish them with needles, and we are assured that with these implements the women execute very delicate works.

Their canoes or *baidars*, says Billings, are infinitely superior to those of all the other islanders of these seas. If great regularity in proportions, and highly-finished workmanship, constitute beauty in an article of this kind, these canoes may be pronounced extremely beautiful, and I confess that to me they appeared perfect. I have seen some as transparent as oiled paper. These transparent canoes, steered by men lightly clad, and their heads covered with painted caps, with plumes floating from the top of them, produced a most extraordinary effect. The first time we saw these islanders we were at the distance of eight miles from the shore. There was little wind, but the sea was



CAIETS OF CONNAUGHT.

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very rough; when we perceived some of these canoes approaching the ship, while others continued paddling round about her. Near the shore the waves broke furiously on the reefs and against the rocks. The islanders, perceiving that we were astonished at their address and agility, resolved to display them still more, by passing through the breakers. They sported indeed with danger, suffering the waves to cover them to the shoulders, and darting between two breakers more like amphibious animals than human beings.

When the sea is calm the Oonalashkans will go in these canoes (for a representation of which see the opposite plate) at the rate of ten miles an hour;

and with a fresh breeze as swiftly as the waves. They use double paddles seven or eight feet long, made with as much taste as their other implements.

In so rude a climate as that of the Fox Islands, the natives have not frequent occasions for rejoicing: the pleasures of these islanders therefore are not very refined. By way of making merry, they dance, beat the drum, and wear masks—these are all their amusements. Their masks are of wood, curiously carved, and garnished with rushes, to represent the hair, beard, and eyebrows. Billings says, that he could not obtain from the natives an explanation of the real use of these masks; and it is not unlikely that the mistaken

zeal of the chaplain of the vessel might be the cause of their reserve. This man, having found some of their masks deposited in a cavern, committed them to the flames, under the idea that they were idols, and carried his enthusiasm so far as to force some of the Islanders to be baptized.

Masquerades in an island the natives of which drink train-oil are a curious phenomenon. Billings is of opinion that they are connected with religion; but if so, how came they to be introduced into it?

The villages of the Fox Islands, with their houses half sunk in the ground, resemble in appearance our burial-grounds. The dwellings consist of pits,

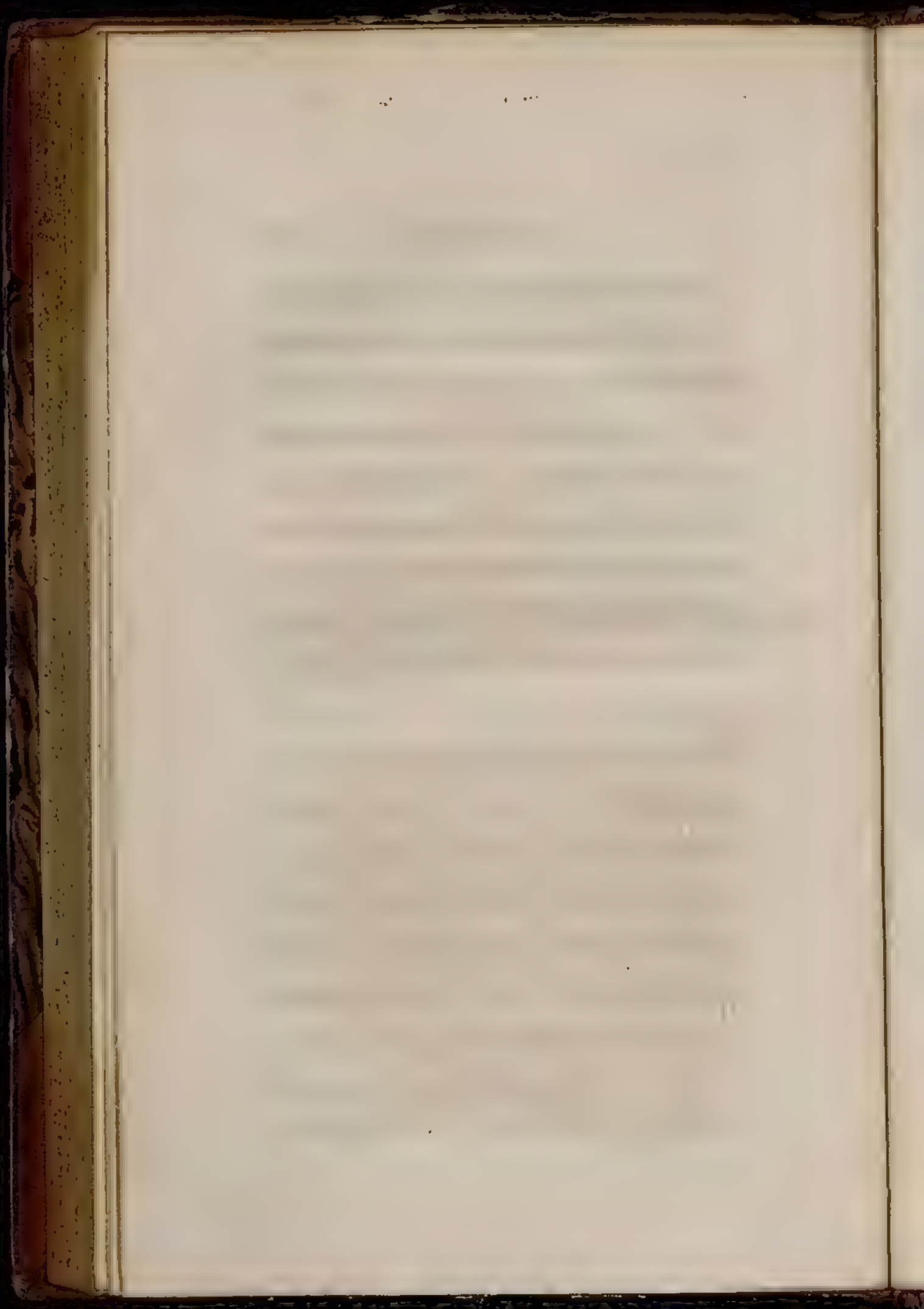
with roofs supported by poles and covered with earth. The spectator, on perceiving these hillocks on the surface of the ground, would suppose that he was in a cemetery.

In the Isle of Oonalashka the Russians have an establishment near the harbour of Illuluk. They have sown various seeds there, but none of them have come to maturity. The hogs, poultry, and other domestic animals which they have endeavoured to breed, have degenerated, owing to the want of proper food, as there was nothing to give them but fish. Out of all the vegetables which the Russians have brought hither from Europe, the potatoe alone has prospered.

The American Company, instituted by M. Schelichoff, has its principal warehouse in the isle of Kadiac. Here all the furs collected among the Aleutians are deposited. Langsdorff estimates the value of the contents of this warehouse at two millions of rubles.

THE END.

GREEN, LEICESTER STREET, LEICESTER SQUARE.



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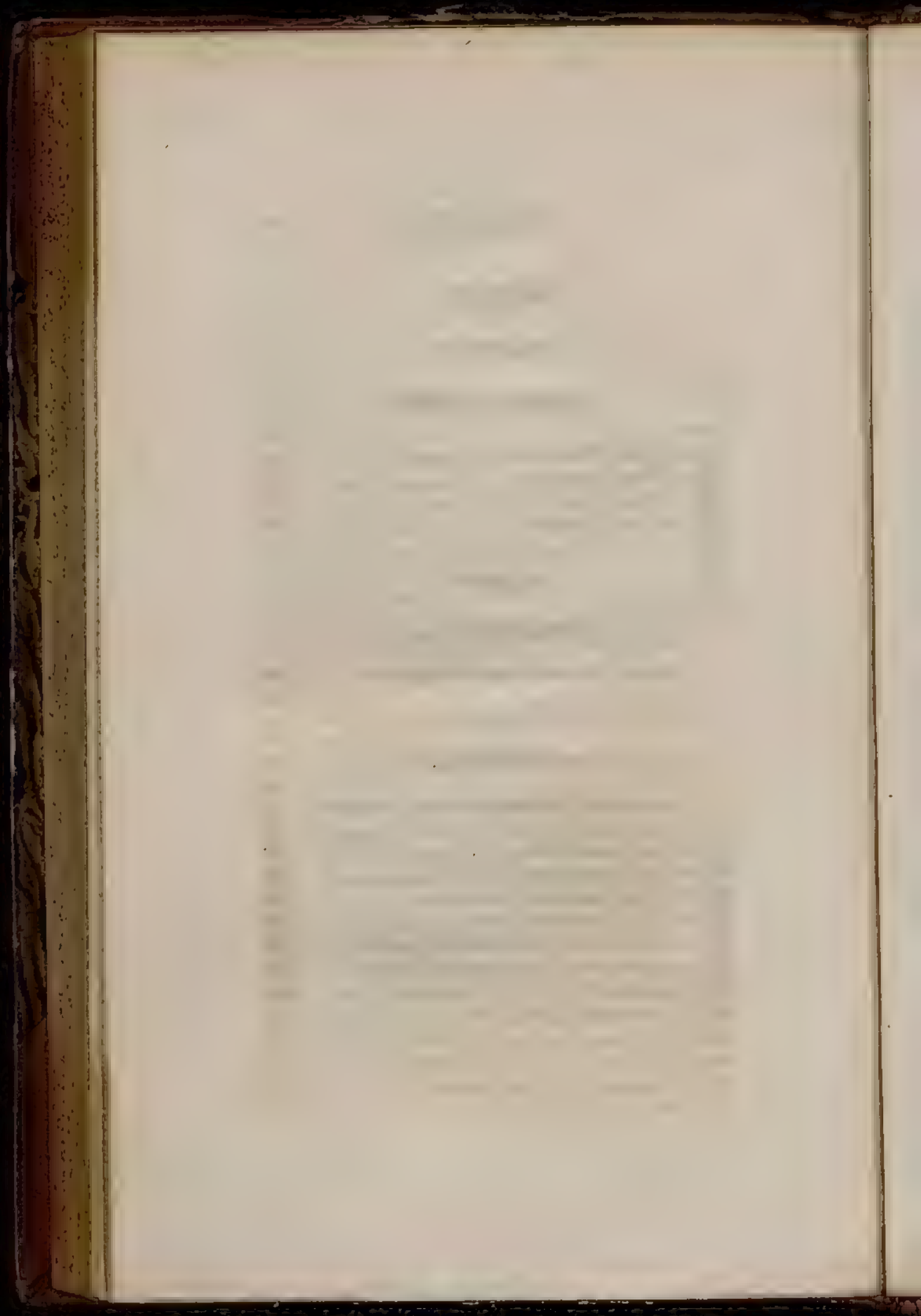
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